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ALONZO S. WEED,
Publishing Agent,
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"AS A SLEEP."

BY MISS C. D. L. M. ROW.

With eyes close sealed in slumber,
With quiet breath and slow,
And visions none can number,
And visions none can know,
The long years overtake us,
And leave us on the way,
Till one shall pause to wake us
To an immortal day.

We dream of radiant Pleasures
That mock at sad-eyed Pain;
Of love no man can measure,
And glory sought in vain.
Of all the past has taken,
Of all the future brings;
Of lost hopes, aims forsaken,
The heart's most precious things.

Sometimes before the dawning,
We start from troubled dreams
To catch half hints of morning
In faint and fitful gleams.
And hard is the believing,
When thus we almost wake,
That "as a sleep" is living,
Which only death can break.

FROM BOSTON TO PORTLAND.

IN FOUR CHAPTERS, OR MORE OR LESS.
CAPUT I.

BY GILBERT HAYEN.

PREFACE.

Well now, says my querist (spell the first syllable of that last word with two e's) of Wollaston Heights, that is a large subject for a letter. Haven't I written about Portland sufficiently and all its surroundings sufficiently, and haven't I put those writings into the *HERALD* and then into a book? False wizard, avast! Leave me Portland and Maine. So I will, my most marked brother, Portland in Maine. Think not I shall burden you and the columns of the ancient and still youthful mother of all Journalism Methodism with a description of a ride from Boston to Portland, Maine. It could be written and made interesting even; for would not several pages of manuscript be devoted to a discourse on the different routes, water and land? And then when one is selected and described, the other might be taken. What a flow for pencil would that superb skimming of the shores of Suffolk and Essex afford! Revere Beach, worth a score of Cones and Long Branch; Lynn, with its Nahant and Methuen, the aristocracy of the Church and of Beacon Street; Swampscott and Salem, salt and bewitching; Beverly, superb in farms, and seashore Ipswich, famous for Hamilton camp-ground near by; Weymouth Lake and its own reaches of beach and fame; Newburyport, wonderful old home of every opposite, from Chief Justice Parsons to him who was wisely appointed and unwisely not confirmed, Chief Justice Cushing, from Whitefield to Garrison, from Hannah Gould to Harriet Spofford, from Timothy Dexter to Perley Poore, (what a town!); and so on to Portsmouth, richer yet in men and fame: Aldrich and the Peabodys and Reformations John, and Gov. Wentworth and his maid-servant wife, and one knows not where to stop, with its shore celebrated by Whitier and Celia Thaxter. And we are not half way to Portland yet.

Jump on the other route, and its dwellers will not surrender to the shore counties. Middlesex yield to Essex? Perish the thought! Are not Charlestown and Bunker's Hill ours—or were they not till Boston gobbled them up—and Cambridge and Harvard, and Concord, and Lowell, and Malden, that "revere town," as one paper for once told the truth in acknowledging? That you go through. If you can, stop over and see the house where Adoniram Judson was born, and which Waldo Emerson has piously visited and wandered over from basement to garret, especially the garret, for here his ancestors reigned. See also the Wait family that originated the Chief Justice, and the Hill family that originated our present chief architect, and the Upham family, that originated the chief minister, for the pastor of the First Church must be the first pastor, and whose first ancestor of the Pilgrim days lies here; and the Wade family, whence came the almost President, for had Johnson been impeached, Senator Wade had been President. What a list of celebrities, leaving out the living Dr. Cummings, and the lately dead, great Warrington, chief of political letter-writers, and he whose home is here, the first interviewer of the land, James Redpath, and the old grave of Michael Wigglesworth, oldest of American poets, who has compelled all that follow to quote him. We go past the woods, hills, salt creeks and fresh ones that make this the most charming rural retreat near the city. We must hurry by pretty Melrose and Wakefield and Reading, past the swamps of Wilmington, past flourishing Lawrence and Dover, and Newmarket, mother of all our schools and colleges, and Epping with its grand camp-ground, out on the broad blessed shore of Wells and Old Orchard. Surely there's room for many a letter from Boston to Portland. No,

we leave that journey for a more convenient season. It will make a delightful letter, and even a book. It will show how prolific is Boston's north side in men and fame.

This Portland put at the end of Boston is some five thousand miles away as the trains and steamers go. It is across the Continent and up the coast as far as from Savannah to Portland on the Atlantic shore—some four to five thousand miles. What are a thousand miles in these United States?

PREPARATION.

To start on such an oceanic voyage a slight preparation is necessary. *Volta tout!* A valise, a carpet bag, one for the baggage car, one for the sleeper. For Sunday changes of clothing two suits are needed, one to be worn out and thrown away, and one to be worn out without being thrown away. As one of these covers you, your traveling equipage is reduced so much. As summer and fall are to cover the trip, mountain and ocean, you need a greater variety of underclothing. Still, it is astonishing how little one can get on with it if he is only proud. Vanity is costly. As Emerson says, one can live in New York for a tenth the cost if he obeys his pride than if he obeys his vanity. So it is in travel.

But in among these soft packages, we must perforce lay the real instruments for the journey—books. Our three-fold party gets up quite a library. Better take with you what you want than to trust to car-boys; car-boys of virtue are they, for about all they carry is dangerous stuff. They rarely have a first-class book. Out west of Chicago they are mostly agents for houses, and are doled with Matthew's Compendium, a conglomerate of facts strung on a very small string, practically and really an invisible thread. Said thread often breaks, and lets the glass (not gold) beads of facts tumble in a mass on the pages. Peterson is almost the only other railroad publisher, except those of Chicago. I saw a venerable gentleman in Virginia riding in the car. The news agent pestered him in vain. Said he, "I always take a reliable volume with me when I travel, so as to escape this annoyance." The volume he had was Rollins' Ancient History. We came down to a later date. In our pile was first a Bagster, the latest and best theological library, armed with which now-days men and women claim to be students and preachers of the Word without other books or authority. Well, there might be worse weaknesses than this, though it would be better if they were a little more studious and a great deal more modest. Then came Testaments in French and Greek; then a very miscellaneous collection. Bowne and Foster led the column; the young folks must have B. and the *pater* offsets him with F. As to the professor, the parent is a good deal like Jeremiah Mason, who when Emerson was in his early prime, had passed into the age before. On being asked how he liked Emerson, he growls: "I don't understand Emerson, but the gals do." The young thinkers and their "fellows" understand and admire Bowne. That shows he has got the future. What cares he for the past?

Then comes Theophrastus Such and John Halifax, the old and new, so different, so alluring. A woman wrote once, how different are women! The sweetest story-teller is Mrs. Craik, the strongest essayist in fiction is Miss Evans. They mix well together. Here, too, are "H. H." on this Western world whither we, very pagan, and Nordoff, very informing. They are the servants of the library, genteel valets that combine information with elegance. Here are some of the Franklin Library. What a purveyor is the house of Harper! Jenkins' sharp caricature of Beaconsfield, soon to prove true, they say; Matthew Arnold's poems; McCarthy's "History of the Present Times," a very able résumé of Britain in the last forty years; a journey through Asia Minor—no end to these cheap and admirable publications. Trollope's Thackeray beams sweetly on us, and the real Thackeray, also, in the same famed purveyors Half Hour Series—his humorists of the days of Anne, very genial and very strong; while others of that series, Macaulay's essays, Holland's Constitutional History, some charming little stories, Trollope's Bay and James, with Ballads of Bravery for a stimulant, make up a very large library in a very small compass. Then we pick up the last issues of Roberts Brothers: "Travels with a Donkey"—no reflection on my companions, or on theirs—the "Colonel's Opera Cloak," "An Autumn Trip in Southern France," all enjoyable and instructive, as are the works that this house gives forth. Tennyson's love story and "Spain in Profile" from Houghton and Osgood, conclude the library. Very miscellaneous, you say. So is a first-class dinner, and this is a feast that is to last for ninety days. It is none too miscellaneous.

Not the least is the *Methodist Quarterly* and the *North American*. Very well up with the times is the last, bright and snappy is the first. The venerable editor gives us his article from Johnson's *Cyclopædia* on Arminius, to which we only object that it puts the Calvinistic position first and then shows how Arminianism answers it. It would have been more Arminianly artistic if he had simply stated the views of Arminianism and let Calvinism utterly alone. One point he omits from the article and puts in a footnote, as being inserted there by an editor, and as totally contrary to his whole essay. We suffered that treatment once, and now our good Doctor knows how it is himself.

OFF.

With this large supply of pabulum, we took our seats in the cars at Fitchburg depot, a week ago yesterday morning. This is written in the Humboldt canon in Nevada this Thursday, July 17, swinging around these rocky ramparts within a day's ride of Sacramento and the coast. The superintendent of the Fitchburg, Mr. Adams, generously helped us papers, the Church a little, by giving us papers to Troy. Hence half fares carry us to the Pacific. We could have taken a bottle of water from the Charles river as we skimmed over it, which might have entered the same ocean by to-morrow night on the other side of the world. The pretty scenery of Somerville and Cambridge, with the hills of Medford and Malden, smiled their benedictions upon us, and the handsome Waltham and heroic Lexington gleamed their last bright morning radiance. Had we seen Lexington Green, we should have said, like Adams and Hancock, "What a glorious morning is this!" The long, cold, heavy rain is over. The face of all nature is gay. Concord makes us halt long enough to show its spacious but most unsafe prison. Fitchburg makes us halt at its elegant depot. When will our folks there have an elegant church? It ought to have been built a dozen years ago. The towns beyond are neat and growing; the great bore once again receives and discharges us. Most perfect for coolness and dustlessness is this tunnel. We wish it miles or minutes longer. Adams and Williams and Graylock capture and release us. We have only time to see how much handsomer is the location of Middletown than this famed site, as it is than that of any other college we have seen in America. Send your boys there, ye Methodists of the West, who are seeking for them an Eastern education. It gives the best in the best of locations.

REPORT

OF THE HOUSE OF LORDS' COMMITTEE ON TEMPERANCE.

BY JUDGE ROBERT C. PITMAN.

SECOND PAPER.

We now come to consider the remedies proposed by the committee. The discussion of these naturally divides itself into two parts in their report. In the first part they consider the feasibility of new schemes of legislation; and in the second, sundry amendments to existing license laws. The system of free trading, which is over and anon bronched by *doctrinaires*, but which derives its only plausibility from the wretched results of licensing, is briefly discussed and dismissed. Neither sound reasoning, the general sentiment of the country, nor limited experience, favor its adoption. "The free trade experiment tried under the Beer Act is universally admitted to have failed; and there appears to be no reason for believing that any safe-guard can be devised which would secure a better result." The scheme of Mr. Cowen, M. P., which the committee discuss without favoring, creates by vote of the ratepayers a local board to whom the duty of licensing should be transferred from the magistrates who have it at present. This seems to us a mere question of machinery in the working of the present license system; and, though pointing in the direction of popular control, of no great value in itself.

The *Prohibitory Bill* of Sir Wilfrid Lawson, which does seek, not in a radical way, but after the English conservative fashion, to give the rate-paying portion of the people in a locality some effective power to prohibit the sale of liquor there, meets no tolerance at the hands of the committee. They assail it upon strong grounds and upon weak ones; for its deficiencies and for its merits. Of its local and permissive features they well say: "If the common sale of alcoholic liquors be a thing so universally pernicious, and so incapable of regulation as the advocates of this bill maintain that it is, then it should be universally prohibited by a general act of the legislature; nor should it be tolerated in any particular locality merely because a certain number of the ratepayers desire it." To this the only

answer that can be made is the homely proverb that "half a loaf is better than no bread;" and a practical statesman, on account of the hardness of men's hearts, is often compelled to accept illogical and imperfect measures as instruments in carrying forward great reforms. Imperial legislation would not only be wiser in theory, but more beneficial in result; but until the kingdom can rise to the universal prohibition of the common sale, there is no reason why such model settlements as Bessbrook and Saltaire, which exist by the will of landed proprietors, should not be multiplied a hundred-fold by the action, under the law, of intelligent rate-payers.

The argument against the prohibitory character of the bill is exceedingly fallacious and feeble. "The only justification," they say, for the prohibition of the traffic, "would be that it is necessarily or even generally accompanied by such evils as to demand and justify its prohibition for the sake of the public welfare. This, however, has not been shown to be the case." We should think it had. But what the committee mean is, perhaps, better explained by the next sentence: "There can be no doubt that the great majority of those who purchase and consume liquor are not guilty of intoxication. Waiving now the consideration that intoxication is an inadequate test of injury, and that the majority of drinkers do receive injury, yet, if we confine ourselves to the test suggested, we ask, Why is it thought necessary that a majority of drinkers should become drunk before the State should interfere with the sale? Suppose the question were of tolerating or prohibiting the sale of some newly-invented burning fluid, and it appeared that out of a million of sales in a year only one in a hundred, that is 10,000 in all, had led to fatal accidents, and only the same proportion had resulted in injury to property which yet aggregated a loss of fifty millions of dollars, would a man be thought sane who should oppose prohibition because, in a majority of cases, careful use and fortunate circumstances had prevented accidents? Yet if such a case as I have supposed would banish from the market a fluid that could only kill the body, how much stronger the case against a liquid which inflicts incalculably greater mischief upon property, and is able to consume both soul and body. The plain, common-sense inquiry in any case of proposed prohibition is, simply, whether the aggregate injury to the State and its citizens so far preponderates over the inconvenience, if any, that may ensue, as to justify the legislation. He would be, indeed, a hardy man who would venture to answer this question in the negative.

The Gothenburg system receives more favor in the report. This, briefly stated, is an experiment tried in Sweden by which the whole liquor traffic of a community is transferred to an incorporated company who assume to run the business "in the interest of temperance and morality" (1) and to pay the profits into the municipal treasury. The only witness they profess to have examined as to its working was Mr. David Carnegie, a Scotchman, who is a member of a mercantile firm in Gothenburg, and who has established a brewery there which is not under the control of the company—the law not applying to malt liquors—and which he thinks aids in "the promotion of temperance," after the manner of Dr. Bowditch's philosophy. It is to be regretted that the committee did not take the testimony of the British consul resident there, who, according to a recent statement of the under-secretary of the Home Department, writes that the system "was at present only a money-making concern, realizing a considerable amount annually; that drunkenness was great even among the better orders, and that the lower orders looked on the retail shops as their privileged places of resort." The committee think the strongest evidence in favor of this scheme is found in its gradual adoption by the larger cities and towns in Sweden. They are compelled to a concession which much abates the force of this argument when they add that it cannot be denied that this "was not due simply to the desire of promoting temperance, but also, and perhaps mainly, to the hope of applying the large profits derived from the sale of liquors to the reduction of local taxation."

Mr. Chamberlain, M. P., has proposed, and the town council of Birmingham has endorsed the proposition, that the Gothenburg system should be so far modified as to substitute the municipalities themselves for the incorporated companies. As it is proposed to buy out the existing licenses, the committee are staggered a little at "the enormous preliminary expense;" nor do they seem to be very sanguine as to the result of either of these plans; but, upon the whole, they conclude "that legislative facilities should be afforded

for the adoption of these schemes, or some modification of them." So, then, it seems these English lords that it is not statesmanlike to allow two-thirds of the rate-payers in a community power to protect their estates and their families against the nuisance of grog-shops; but it is wise and just statesmanship to give the town councils power to run these grog-shops and to involve the whole community, abstainers and all, as partners in the business.

It will be a long time, certainly, even if facilities are afforded, before this Swedish system gets transplanted upon English soil. Let us see, therefore, what amendments meantime are proposed to the existing license statutes.

In 1869 the nation had enough of free beer-houses, and thereafter required that all new establishments should be licensed by the magistrates as public houses were. The committee now propose that the unfortunate exception should be removed, and that renewals of beer-houses licensed before 1869 should be placed on the same footing with others. They also recommend several changes, which do not seem to us of much importance, in the machinery of licensing. Some suggestions are also made tending to produce uniformity in certain matters throughout the United Kingdom. Under the Grocers' License Acts it appears that a practice has sprung up of "women procuring spirits unknown to, and at the expense of, their husbands, by getting the liquor entered on the shop-keeper's bill as other articles of consumption for the family." It would be too radical a measure to abolish licenses tempting to such abuse; and they content themselves with the recommendation that such false entries be made penal.

That mythical personage, the "bona fide traveler," who is always found about liquor places needing fluid refreshments at all hours, seems to be as troublesome to English as to American license legislation. Under the Act of 1874 he was defined to be one who lodged the night before at least three miles distant from the place where he sought to be supplied with liquor. The report quotes from a number of police officers to show how idle is the provision. As one of them expresses it: "The bona fide-traveler question is the greatest nuisance that ever the police officers had to do with; the police have no control; the restriction is simply a farce." The committee venture to recommend that the problem be tossed over to the magistrates, who shall have authority to determine whether if a man has traveled three miles he is yet "a bona fide traveler or not;" but as if in despair they add: "We are unable to offer any further recommendation on this vexed question."

If the Lords are unable to apply any more heroic treatment to the bibulous tramp, it is hardly to be expected that they should deal with much vigor with the more serious question of shortening the hours of sale. Licensed houses at present in England open at 6 A. M., except in London, where the hour is fixed at 5. They close in rural districts at 10 P. M., in "populous places" at 11, and in London at 12.30. In Scotland the hours are from 8 A. M. to 11 P. M. In Ireland, in places of over 5,000 inhabitants, they are open from 7 A. M. to 11 P. M.; while in other places they close at 10. The committee recommend opening one hour later in England, and closing one hour earlier throughout the United Kingdom, except in London, where no change is to be made. It is especially to be regretted that further curtailment was not advised for Saturdays. The report says: "Almost all the witnesses concurred in expressing their belief that by far the greatest amount of drinking, and of drunkenness, occurs on the evening of Saturday, that being the day on which wages are usually paid and when the men, by leaving off work at an earlier hour than formerly, have more leisure and opportunities for indulging in drink."

But no one thing in this report will impress the American mind more painfully than the stolid "conservatism" of the governing class in England upon the subject of Sunday closing. This was obtained for Scotland about a quarter of a century ago; for Ireland it has been recently won after a hard and persistent fight of years, with the unfortunate exception of their five largest cities. But in Protestant England the public houses are open for the sale of liquor on Sundays from 12.30 until 2.30 and from 6 to 10 P. M. in the country generally, and from 1 to 3 and from 6 to 11 in London. The Lords only venture this change: That in the metropolitan hours from 1 to 3 P. M. should be for "consumption off the premises only," and "consumption on the premises" should be limited to the hours between 7 and 11 P. M.; the same limitation to be made of the day hours of opening in the country, and "the consumption on the premises" to be re-

stricted to the hours from 7 to 9 P. M. in the country, and to extend to 10 P. M. in "populous" places. Upon what decent theory of life such an amount of Sunday selling is vindicated, the report does not assume to show; but bases its belief that "public opinion is not yet ripe for it." Yet all the evidence adduced is to the contrary. Thus from statements in the report itself it appears that from papers distributed in 201 towns, 443,406 householders were in favor of total closing on Sunday, 56,173 opposed, and 32,100 indifferent. "An independent canvass was also made in Liverpool, when it appeared that 44,061 were in favor, and 8,542 were opposed—the whole number of voters on the municipal register being 66,879. Is it not possible that these noble Lords, clerical and lay alike, have mistaken the clamor of the publicans for the solid sense of the country? If statesmen who have a right to lead would often have the courage of their convictions and act up to their highest ideas, they would frequently find that they had created or developed a public sentiment quite up to their own level.

MEXICO.

How a Christian Church grew from the ashes of a burned Bible.

BY REV. JOHN W. BUTLER.

San Vicente Chicoclan is an Indian town of about three thousand inhabitants, situated at the base of the mountains in the valley of Texcoco, and at about twenty miles from the city of Mexico. For nearly sixty years there has lived in that place an individual bearing the name of Camilo Arrieta. He was brought up in the Roman Catholic religion. Being a faithful son of the Church, and personally acquainted with the curate, he was often called upon to bear the cross in the processions, and take prominent parts in religious feast-days; nor did he neglect the regular mass. One day the newly-appointed curate chose for the subject of his discourse Protestantism. Among other things the reverend father said that Protestants were the most wicked set of people on the face of the earth; that they should never be allowed in Mexico; that his hearers would be doing God service to exterminate them.

Camilo Arrieta had never seen a Protestant, much less had he ever talked with one. But there, while listening to the violent language of a fanatical priest, this thought came into his mind: "You, a minister of God, would stimulate us to take the life of a fellow-being, simply because he was in error. It is true that the Protestants are so far astray from truth, would it not be wiser to go to them kindly, and, showing them their error, try to bring them back to God? Such language cannot be in the spirit of true Christianity." Shortly after, he accompanied some young friends to the curate's as a witness to their marriage. The curate demanded ten dollars from the bridegroom and one dollar and sixty cents from Camilo as a witness. Camilo replied: "The young man is poor, and cannot pay the ten dollars, nor can I pay the witness fee. Marry the couple, and we will give you what we can afford." The priest refused to perform the ceremony till he was paid the ten dollars. Again Camilo thought within himself, "Can the man who so violently abuses Protestants and oppresses the poor man who alone could not save ten dollars out of a year's earnings—can such a man be a true minister of God?" But up to this time his thoughts were kept to himself.

Only a few weeks passed, when a neighbor fell sick, and being near to death Camilo's wife was sent to call the curate to give consolation in the last hour. The same curate referred to in both of the above circumstances, instead of hastening off to the death-bed, took advantage of the lone messenger and wickedly insulted her. Returning home and relating her story to her husband, the old Indian exclaimed, "Such a man is not a minister of God." He went to the authorities and demanded the arrest of the priest. Day after day passed, and the priest only sent excuses to the court that he was ill and could not go. Finally, aided by a sympathizing judge, he left town. His repeated failures to bring the curate to justice only confirmed Camilo's conviction that such a man could not be a true exponent of a holy religion. From that time to this day he turned his back on the Church to which that curate belonged. But as weeks and months passed on, his soul longed for religious advice; he was hungry and thirsty for righteousness, and yet he was a stranger to the promise.

Then it was he remembered that his brother, who had been into the city of Mexico, had brought out a Bible. Though he had never seen such a book, it occurred to him that from it he might obtain light and consolation. His brother, however, assured him that he had

procured the volume out of curiosity, and was satisfied that it was no book for poor, ignorant people. Nevertheless, Camilo insisted on borrowing it to carry to his house. Sacred joy filled the old man's heart as for the first time he opened God's Holy Word in his own home. Its reading seemed like the living voice of God, and St. John's Gospel was just what his poor heart had been longing for so long. But, alas! this happiness was soon turned to mourning. His brother, having been to confession, was asked what books he possessed. He named the Bible among others. The demand was made to have it brought immediately. Don Camilo resisted; but as it was not his own, he was compelled to relinquish his treasure, but not till after he had torn the cover from the sacred volume, declaring that even that would be some consolation, and a constant reminder of precious truths read. The brother carried the worthless Bible to the curate only to see it reduced to ashes.

Daily did Camilo lay that cover on the table while he related to his family what little he knew of its former contents. And as he mourned over his loss, his wife suggested he might derive some comfort by going to mass. "No," he replied, "never shall I again go to mass. Wicked must be the man to burn such a good book. No; before I will again enter that church, I will build me a little room on the side of my house where I can offer my own prayers to God."

Not many days passed before the old Indian's heart was made happy by hearing that his nephew, who had been in the city of Mexico on business, had brought out another Bible. Immediately he visited him and secured a loan of the precious volume, which seemed to him like a resurrection from the ashes of his former treasure. He read alone; he read it to his family, and then invited in his neighbors to hear the wonderful words of life. Finally he appointed stated times in the week for his friends and neighbors to meet him for the Bible readings. Said he: "To the readings I added such explanations as the Holy Spirit put in my heart."

All this came to the ears of the curate above referred to; but he well knew he had lost all control over Camilo Arrieta. The Alcalde (president of the municipality), however, was not only his relative, but his instrument; so through him he attempted the destruction of the second Bible which had found his way into his parish. The Alcalde issued an order for Camilo to present himself before the town authorities. He did so, and was publicly interrogated about these reunions in his house. He replied that their object was the reading of the Bible, learning thus how to live honorable lives and save their souls. The Alcalde then replied that there must be an end to those gatherings, and if Camilo had any thoughts of establishing Protestant services in that town, he was mistaken; for, he continued, "our religion is the Roman Catholic, and no other will ever be tolerated here."

[Concluded next week.]

[EDITORIAL.]

The *Sunday-evening Times* of Aug. 9 gives a full account of Rev. William Booth, his Christian Mission and his "Salvation Army," in London and other cities of England, of which we hear so much in the form of ridicule in the public press. The scene of his labors is the most abandoned portions of the communities; the subjects, the lowest, most ignorant and violent. Twenty-three mayors of cities, seventeen superintendents of police, forty-three town councilors and one hundred and twenty-three ministers of the Church of England unite, while not prepared to defend all his modes and measures, in stating in a circular, which has been issued, and which they feel impelled to sign, that, from personal observation, this "Salvation Army," as Mr. Booth calls his body of workers, has drawn men to bear the truth who never previously attended religious services, and has procured indispensable changes in the lives of the worst characters. If he is, by God's aid, accomplishing this, he can afford to meet the sneers and rumors of the press. His ways are entirely original. He has one hundred and two corps in his "Salvation Army," in as many different places, and one hundred and seventy officers, or evangelists. They hold services in theatres, warehouses and wherever they find opportunity; 40,000 open-air meetings, and 50,000 in halls and work-rooms have been held in one week. At an anniversary assembly 5,000 of his workers have been drawn together. Mr. Booth thinks only those acquainted personally with the beatitudes condition of the people he seeks to save, and are willing to meet them on the plane of their own thoughts and habits of life can effectually reach this class. One of the most effectual corps in his army, and the one that has awakened the most irreverent merriment, is the "Hallelujah Lasses," who sing, pray, and speak at his services. The addresses are almost solely experiences; converted drunkards, disorderly persons, criminals, abandoned men, manfully redeemed, but well known to their amazed companions, tell the story of their wonderful redemption and present peace, intermingled with the lively songs of the "Hallelujah Lasses." The class in London among whom the strange army prosecutes its campaigns has hardly a parallel in our worst cities. God takes the weak things, the despised hums, sometimes to accomplish His chosen work. When it is His work, He places His seal upon it, and surely supernatural signs follow Mr. Booth's singular field work.

Miscellaneous.

THE GENERAL CONFERENCE AND THE APPOINTING POWER.

BY PROF. GEORGE PRENTICE, D. D.

SECOND PAPER.

Dr. Wise misrepresents my argument concerning the authority of the General Conference, if it has the powers he claims, to deprive the preachers of their right to appointments. To show this the two statements are confronted:—

Dr. Wise writes: "Your correspondent argues (?) that if the General Conference is possessor of the appointing power, then it can strip any class of our ministers of any and every right of appointment to fields of labor."

The HERALD of June 12 shows that I do say: "One very grave consequence would result from the operation, is true, that the *pulpit patronage of our Church is invested solely in the General Conference* to which due attention has not yet been called."

The words I have italicized in both passages will show that Dr. Wise puts into my mouth an opinion I have never asserted, or even held, namely, the absurd notion that the possessors of the appointing power may deprive ministers of their rights of appointment. His triumphant retort that my argument "applies as strongly to the appointing power vested in a Bishop as to the same power vested in a General Conference," has no basis except his own gross mistake. Upon the same careless blunder rests also Dr. Wise's assertion that I "confound two essentially different things—the power to appoint, with the right of the preacher to receive an appointment." The confusion is all your own, my good Doctor!

Note, however, what Dr. Wise says in this connection about the preacher's right of appointment: "This right arises out of membership in an authorized Annual Conference, whose members, according to the minute of 1796, are constituted, by our Church deeds, patrons of all the pulpits within its bounds." But as his pamphlet asserts (page fifth), "That the body of the preachers in 1808 conferred all the legislative authority they possessed, with a few slight restrictions, and all their legal rights, upon the *delegated body*," it would seem that Dr. Wise is involved in hopeless self-contradiction. Those who gave up "all their legal rights" to the General Conference, no longer retained the legal right to appointments. They could have no legal remedy, should the General Conference strip them of the right of appointment. Observe, too, that Dr. Wise tacitly consents to this inference from his theory, by saying that such an act would be "improbable and tyrannical legislation." Were our fathers so foolish as to set up such a needless tyranny? We think they did no such thing. They neither made the General Conference such tyrants nor themselves and us such slaves.

Nor would such legislation have been altogether improbable, say, against the abolitionists of 1836 and 1840. On Dr. Wise's theory, the pro-slavery majority of those General Conferences might, by a simple majority vote, have lawfully forbidden any Bishop to have given any abolitionist appointments. God forbid!

Dr. Wise proceeds: "Our view of the appointing power of the General Conference is confirmed, we may add, by the disciplinary provision for electing a president in an Annual Conference in the absence of the Bishop or his appointee." Then the Conference must choose an Elder, who is to preside and make the appointments. "If the authority to appoint be vested in the Bishop, and an Elder made the appointments without episcopal authorization, how could they be maintained in law? Evidently they could not." Here Dr. Wise follows his favorite method of putting his unsupported assertion for proof. Should I answer the demand with: "Evidently they could," one assertion ought to weigh as much as the other; but as my method is to give reasons, and not bare assertions, I will not imitate Dr. Wise.

The Constitution of the United States says: "The executive power shall be vested in a President of the United States." But in case the President and Vice-President become unable to act, or should die, Congress has the power to designate an acting president, and though he can have no authority from the real President, yet all acts of his are taken in all courts the world over as truly authoritative presidential acts.

When a child is dying, the Roman Catholic Church directs any lay person, man, woman or child, to take common water, pour it on the child's head or face, and repeat the formula of baptism; and then, though the water was not "holy," but "common," and the administrator was not a priest in lineal descent from the Apostles, but a school-girl, incapable by her sex of the Catholic priesthood, her act so becomes the act of God and the Church that no priest may annul or take from it.

Now, shall we argue that, because Congress in a given emergency may temporarily transfer the entire executive power of our government into the hands of the speaker, that it could do so permanently? Or that the power in the Catholic Church that can occasionally put the duty of baptizing in the hands of girls, may do so permanently? Yet the legality of the elder's appointments, of the speaker's administration of the government, and of the girl's baptism, being alike provisions to take care of exceptional cases, would rest on the same general principles; and the argument for the erection of

the exception into the law would be equally ill-grounded in each case. In Dr. Wise's hands the exception is made to prove the rule by the novel method of turning it into the rule. Of Dr. Wise's concluding remark, your readers can judge for themselves.

"SELF IN BELIEVERS."

BY REV. D. C. KNOWLES.

Dr. Sherman's essay on "Sin in Believers," is doubtless a truthful presentation of Wesleyan theology on that subject. It has also the rare merit of great clearness of statement—a characteristic of Dr. Sherman's writings. We could have wished, however, that the Doctor, while he had the subject in hand, had pointed out the absurdity of using the term "sin" in two distinct senses.

The doctrine of holiness, as held by our Church, is the only doctrine we have that "cannot be preached" without embarrassment. Not because it is not true or greatly needed, nor yet because the people will not hear it, or the ministry dislike it, but because, when stated in our ordinary terminology, it strikes the popular mind as a tissue of absurdities.

Let us take, as a practical illustration, a not unusual method of stating it. In presenting the condition of a justified soul, it is said by its advocates, and said truthfully, that he is a person who lives without sin, meaning sin as an act. But not satisfied with such an experience, the minister proceeds to exhort the person whom he has just confessed to be living without sin (sin as an act), to come forward to the altar and seek the great blessing of full salvation from sin—meaning sin as a state, or corruption of the heart.

Now this double definition of the word sin is misleading, producing confusion in the popular thought concerning this doctrine, if not begetting a downright prejudice against it as a shock to common-sense; for persons not given to sharp distinctions naturally ask themselves why a man who is declared not to be a sinner, should go forward for prayers for his sin! The whole subject gets mixed in the minds of people from this perpetual jumbling of terms, and they go away from such discourses with a blurred vision of the truth, or, possibly, a slight feeling of disgust at what appears nonsense.

We do not deny that the word sin may be said to have two meanings, but it is a source of mischief to have it so. It has led to endless debate and misunderstanding already. The term "inbred sin" is a delusion to many, since sin in its popular use always is regarded as having in it an element of voluntariness, which inbred sin has not. Why not use other terms when we speak of inbred depravity, and use the term sin in the sense which Wesley has so clearly given it: "Sin is the voluntary transgression of a known law?"

Using the term in its evil sense of disloyalty and self-exaltation, why not call it "self in believers?" The special characteristic of depravity is selfishness; self, seeking its own way irrespective of God's will or claims; self, manifesting its rebellion in pride, envy, hate, covetousness, ambition, etc.

In the sinner self is conqueror. Self goes before God. Self in some form is the law of his conduct. Selfishness is "original sin!" It is the secret inspiration of sin as an act; it is the disloyal element in all human nature, which brings forth actual transgression.

In the regenerate person self has received a stunning blow. Self lies mute and speechless for a time under the heavy smiting of the Spirit, but self is not dead. It does not die, but it may some time revive and try to. We think it true to almost universal experience, that after a most genuine conversion, there comes a time when the soul is conscious of this reviving of self within it. For hours, days, or months even, the young disciple may have rejoiced in the wondrous change in his spiritual life, but sooner or later, in most all, if not all, there comes a battle with an enemy within the camp. It is self rising up within and preparing to win back the coveted prize of willing obedience. It is self confronting the will, and demanding the keys to this castle of the heart. And now comes a conflict. In the justified soul, the will refuses to yield obedience to self, remains loyal to God; but oh! how trying the internal strife, how hard the battle! The soul is not a unit; it is divided against itself. The enemy within is wounded and weakened, but not killed. Now if the Holy Spirit would only complete His work and slay self, how much happier and safer would be the condition of that child of God. Wesleyan theology teaches us that the Holy Spirit can and will do this very thing, when asked in faith through our Lord Jesus Christ—will do it in the earliest stages of a Christian experience, as readily as at death, if the conditions are fulfilled. This is the most blessed promise of God to the believer in this life, and ought to be thundered in the ear of the Church continually, that the Holy Spirit will, for Christ's sake, bind and cast out of the heart, and with him all his spiritual manifestations, such as pride, envy, etc.

Self gone, the soul is a unit in its obedience. The will makes its choices under the spur of the tastes, sentiments, and affections, all of which go Godward. The love is thus made perfect; it is not mixed with selfish impulses. Holiness is perfect love, and perfect love is impossible while self disputes the throne of the heart.

Ought we not as a Church, that we may avoid confusion, drop out this term "sin in believers," and substitute "self," or some word akin to it?

OUR NEW LAW.

BY REV. J. R. DAY.

[Concluded.]

But some advocate of the law may contend that some of the church property, especially in the case of the Catholics, is used for secular purposes. Was there no remedy but in an indiscriminate assault upon societies that happened, by great sacrifice, to own respectable temples? The plea is of no force, because previous to this law Churches in this State paid tax on such property. The Chestnut Street M. E. Church, of Nashua, of which Dr. Jasper is pastor, pays an annual tax of no mean sum on a store in the church basement. One other Church in the place pays a tax on similar property. So it is evident that before the law existed there was a way for towns and cities to remedy this evil. But if not, has the land of Webster, Atherton, and Pierce lost the capability of fair and discriminating legislation?

This law violates still further and more seriously this fundamental principle of all just governments—the principle that taxation shall be impartial. Our taxes in all of the New England States, until this new law, have been assessed as nearly as possible on this principle. But this act introduces a partial levy, a privileged class. Had the enactment declared that all Churches in the State shall pay a tax, provided no edifice shall be taxed for a valuation exceeding ten thousand dollars, or some given sum, the law would have been more equitable, to say the least. Then all religious societies would have been called upon to donate to the State expenses. But as we have it, the law discriminates in favor of the country churches and against nearly every city church. It is well known that in the country a fine church can be built for less than ten thousand dollars, while in the cities nearly that amount is required to elicitly locate the edifice. The lot costs about that sum. Besides, in the country, separated from other buildings, the church may be built of wood. In the city hazard of fire imperatively demands, in many cases, that the structure consist of brick or stone.

But if you enter the city you will find this same element of injustice there. Some societies having regard to the beauty, stability and safety of the town, have reared stone and brick edifices. They have made great sacrifices that they might secure a permanent structure; but the State determines that they shall pay a fine for their extra enterprise in behalf of the community and religion. Other societies disregard these considerations, and worship in fire-traps and unseemly tenements. They are as able, but not as agreed. They have the means, but not the public spirit. The State offers them a premium for their indifference to the public good and the public taste.

Take the city of Nashua as an example. In this town the Catholics have two fine brick buildings. These churches cost about eighty thousand dollars. The influence of the priests over the Irish and French population is immense. Without their presence the expenses of city government would have to be largely increased, and the police force would have to be multiplied fourfold. But for the privilege of staying here in substantial and commodious churches and exerting a wholesome influence over these people who are beyond the reach of other religious teachings, they are to pay this magnanimous State each year, according to the text of the law, nine hundred dollars! The Universalists worship in a mere shell, or trap, for which they are not financially bolden. This society is wealthy, but they may worship at liberty and nothing to pay. The Main Street M. E. Church owns an edifice costing fifty thousand dollars. It is far from extravagant. It is neat, but plain. The text of the law calls for six hundred dollars per annum from this society. The Pilgrim Congregational society, a wealthier people, worship in a wooden affair that cost ten thousand dollars years ago. They can sit under their fig-tree with no one to make them afraid. These are fair specimens of the equity of the law. The sum of the whole matter is simply this: The poorer your edifice, the better your fortune. Christians would better adopt that text, "To your tents, O Israel!" Tents will escape the tax, and that will enable us to eke out an existence while we aid in the benevolence of God's cause.

The law is a breach of faith. Our churches were built with the authority of the ages as an assurance of exemption from taxation. They were, many of them, made substantial and beautiful because of this encouragement. The State acts in bad faith to now turn around and demand secular revenues from these churches.

The law will crush the life and courage out of scores of struggling societies. In many cases their houses were built in prosperous times. Their patrons have moved away or met reverses as in the case at Keene. These churches are half under the mire now with their legitimate expenses. This "straw breaks the camel's back." They cannot pay the unjust levy.

In the name of a cardinal doctrine of all just governments, we have a right to demand impartial taxation. In the name of common honor we protest against the State levying a double tax on a part of her citizens. Equal rights are the inalienable rights of all of the good citizens of this land. If you tax one man's church, tax every man's church. If you tax a society's house of worship, tax a community's court-house, cemetery and public library. If you tax churches, tax colleges and fraternal bodies that own society property. Carry the ridiculous farce to its legitimate end, and see how long church taxation will stand on the book of statute laws.

We hope the law will be faithfully administered. That will prove the shortest road to its death.

Nashua, N. H.

minion of death, among all the teeming millions that have died in the past six thousand years, there are but two classes—the righteous and the wicked! And when the Son of Man shall sit upon the throne of His glory, before Him shall be gathered all nations, and He shall separate them one from another as the shepherd divideth the sheep from the goats. "Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall He say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." This is the summing up of the final decision of the Supreme Judge of the universe. All along through the ages of the coming eternity the righteous will be rejoicing in heaven and the wicked will be sorrowing in hell.

NO THIRD PARTY IN THE UNIVERSE.

BY REV. E. DAVIES.

So far as we can know, there are but two forces in the universe—matter and mind. So there are but two principles in the universe—right and wrong, or holiness and sin. So there are but two classes of moral agencies in the universe—the holy and the sinful. It is true some are not as holy as others, and some are not as sinful as others, yet all are divided into the kingdom of God, or to the kingdom of Satan. These two classes are warring with each other, and the conflict is sharp and long. How sin entered into the universe is not so much the question as how we shall get sin out of the universe. It would seem as though the powers of darkness were supreme, and that Satan was let loose, when we look at the sensuality, fraud, drunkenness, Sabbath-breaking and swearing that everywhere abound. But "our God is marching on," to sure and certain conquest, and the kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and He shall reign from the rivers unto the ends of the earth. To one or the other of these kingdoms each one of the thirteen hundred millions of the world's inhabitants belongs. Of course the children, before reaching their years of accountability, belong to Christ. "Of such is the kingdom of heaven." This includes the vast majority of the human family, and this also is a very comforting thought.

Let us look over the history of this world, and we shall find that there were two classes in the first family—righteous Abel and wicked Cain—and the hatred of the one led to the murder of the other. This is a sad showing for humanity, that there was a murderer in the first family.

The same is true of the whole world before the flood. Wickedness had so far overwhelmed the good that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Even at that time of almost universal declension there were two classes, for "Noah found grace in the eyes of the Lord," even though "all flesh had corrupted his way upon the earth." This righteous man stood alone and endured the mocking of the masses while he preached to them for one hundred and twenty years, and while he prepared him an ark for the saving of his house. So we see there were two distinct classes at this time, and when the flood came and buried the wicked in a watery grave, the righteous Noah and his family were safely floating in the ark under the divine guidance and protection. Noah's family was the seed from whence sprang a new generation, and we might think that the race would improve after this tremendous judgment; but it was soon manifest that men were radically depraved, and wickedness began to show itself on every hand. Even Noah himself became a drunkard.

Turn over a few more pages of the world's history, and you come to the destruction of Sodom and Gomorrah. These cities had become so abominably corrupt, so full of the lusts of the flesh in all their revolting forms, that their stench came up into the nostrils of the Almighty, and He determined to destroy them; but He would not destroy the righteous with the wicked. Righteous Lot lived in one of these cities, and when God made known His purpose of destruction to Abraham, (Abraham) began to plead for him and said, "Wilt thou also destroy the righteous with the wicked?" And Lot and his family escaped before God rained fire and brimstone on those wicked cities.

So all along the ages there have been two classes, and only two. Thus it is to-day, and so it will be to the end of the world. Some will be waiting for the coming of the Son of Man and bid Him welcome, and some will be eating and drinking, marrying and giving in marriage; and the wicked in their towers will be crying out for their rocks and mountains to fall on them and to hide them from the presence of Him "that sitteth upon the throne, and from the wrath of the Lamb."

It is a tremendous truth that men, as a rule, die as they live. The wicked, in general, die wicked, and the righteous, as a rule, die in their righteous state. And as death does not change their moral character, there will be two classes, and only two, at the resurrection morn. The wicked and the righteous are buried side by side in the same grave-yard, and Christ has said, "The hour is coming in the which all that are in their graves shall hear His voice and shall come forth; those that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation." What a solemn thought, that in all the do-

This system was thought, when first attempted, to be radically defective in the first principal article of its constitution. It had no central authority. It was locally composed of newspaper wonder—a first with six heads and one body! In the nature of things it could not live. But four years of experiment, terminating with our General Conference of 1878, convinced the most skeptical that a religious organization, providing it have life and genius, is not so dependent upon its peculiar form of government as might be imagined. Where a single or central authority exists, there is always temptation to evade responsibility in the outlying portions of the economy, and compel the highest authority to decide. In the absence of such authority, difficulties seem easy of solution nearer home. A court of appeal has just been established in our Methodist Church of Canada, which is thought by some to supply the necessary bond of union between the Annual Conferences. But it is doubtful whether a single advantage will result from it, which had not been secured in the quiet methods pursued before it had a being.

Union, however, gives necessity for action. We are confronted by wants. In the buoyancy of our new experience we have been carried far into the deep waters of missionary responsibility. We are in debt. To meet our liability in this department we are entering on a universal campaign of benevolence. A movement is on foot to raise \$200,000 for the extinction of our mission debt, and to relieve other needy funds. Our Annual Conferences have struck the key-note by contributing (considering the large) very large amounts. A spirit of hopefulness and determination has entered our ministerial ranks, which must accomplish much in agitating the principles of this great scheme. Then we have, in imitation of ourselves and our English brethren, a hymn-book on our hands. This alone is a serious undertaking, and requires the utmost caution and wisdom within the power of a large, gifted and prudent committee. In another letter I may be able to report substantial gains in these and other departments of our work.

By the way, are you beyond the blue growing as rapidly in the direction of Methodist sympathy as we of the Province? You have already many of our converts in your Churches and ministries. Your existence is, in all respects, a subject of profound interest to us. We read your newspapers with avidity, rejoice at your prosperity, and mourn with you over any symptoms of decline. Is any other evidence needed that we, at least, are true to the laws of race and religion? BRITISH AMERICAN.

Correspondence.

FROM NOVA SCOTIA.

MR. EDITOR: "Down-east" has long been an expressive phrase in American conversation, but we question whether it is known to the majority of your readers that, Methodistically, at least, the geographical "down-east" must be understood to cover many leagues between the State of Maine and the rising sun. Years ago some of your people looked for a territorial millennium. A happy combination of several new stars from the east, with the bright cluster already budding your national flag, was to dedicate a providential fulfillment of prophecy in this direction. It is quite possible that, like ourselves, you are now content to accept the actual state of things as best for both nationalities. Certainly, we are striving, in our own way, to accomplish the same results which are so beautifully manifest in the better conditions of your existence, socially, educationally and religiously.

Eight years ago, the Methodism of these maritime provinces—New Brunswick, Prince Edward Island, and Nova Scotia, with the outlying colonies of Newfound and Bermuda—was embraced within a single Annual Conference. For fifteen years we had been rendering more compact the system of semi-independence in which the British Conference had left us. Legislation for ourselves, we accorded to the body from which we originally sprang the right of appointing our presiding officers—a bond of union which secured for us, during many years, opportunities of social and hearing some of the most illustrious men of British Methodism. The time at length came when, both in political and ecclesiastical circles, our British rulers strongly favored a union of the British American Colonies. There is always much to be said in favor of integration. Union is a noble sentiment. 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ZION'S HERALD.

THURSDAY, AUGUST 14, 1879.

The seen and gathered results of the many great meetings in the groves now being held may not be easily represented by figures or by the relation of striking incidents. The novelty of these occasions is worn off. The miscellaneous audience that formerly gathered now. Professed Christians of different names make up largely the congregations. The tent meetings, which were most effectual in the work of personal Christian effort and in securing an awakened interest on the part of unconverted attendants, are now superseded by the multiplication of family congregations. But large audiences still wait upon public preaching, and although professed Christians, many are backslidden; many are in the bondage of doubts and worldliness; many have never known the peace and power of a truly converted heart. Simple, earnest, Spirit-baptized, and instructive preaching will be attended with great good. Scores of Christians will be quickened and sent out afresh into the Master's vineyard to work for souls. Some will be awakened to their spiritual wants, to their mistaken views of Christian experience and life, and will be brought into the kingdom and grace of the Gospel. No faithful preaching can be lost. It is not important that a census of the apparently saved shall be taken. The angels have this record; but it is important that fervent, intelligent, Scriptural and awakening discourses should be poured into the ears and hearts of the susceptible audiences that crowd to the stands in these forest sanctuaries. Let prayer be generally offered for the Divine benediction upon these services.

We can only recover our precious old New England Sabbath by a great reformation. Our religious newspapers cannot write it back. We cannot preach it back. Conventions will not raise it from its grave. It has passed from our hands. It died of worldliness and a loss of spiritual life. Its sanctity first passed out of the soul and then vanished from the day itself. The slightest excuses and occasions now justify the breach of its quiet. The clangor of the railroad trains and the whistle of the steamers fill the Sabbath air. Our popular ministers in summer resorts become the centres to which the groaning trains and unnumbered carriages rush. Each Christian has become a law unto himself in this respect. Conscience has lost the delicacy of its sensitiveness. One form of deserting the day seems not to be worse than another, when the true idea of the day is lost. Summer vacations among us break down all social, domestic and religious traditions and habits, and the Sabbath with us is fast taking on the forms of recreation that have heretofore marked the European observance of the day. The disciples of the Master cannot cast the devil out. We can only bring the day—His day—to the Lord for Him to do it. A great and powerful outpouring of His Spirit—a moral and spiritual reinforcement—alone will recover both His Church and His holy day.

There are two very marked characteristics of the English mind. It has a quick, chivalrous perception of noble traits, an impulsive indignation at any lack of honor and manly bravery, and a lively appreciation of the sorrow following any great domestic calamity. Under the first glow of emotion an Englishman may fall into quite an unwarranted exhibition of sentiment and into equally ridiculous positions; but equally noticeable is the fact that the second sober thought of the English mind is sure to assert itself, and the most pronounced common sense takes the place of the overstrained feeling and expression. The abrupt and tragic death of the young French prince and the overwhelming grief of the wretched mother quite overturned for the moment the English balance. The son of one who had been no friend to English principles, and the grand nephew of the greatest foe England ever had, whose life was a perpetual threat to the peacefully-established French Republic, upon his sudden death, was lamented as if he had been one of the English royal family. The hallowed walls of Westminster were opened for his body; the officers in command of the army corps in which he had volunteered to serve, were held to the severest responsibility in regard to his death, and the funeral pomp at his burial was made national by the presence of the highest representatives of the government. Now

the sober second thought has been recovered, the ridiculousness and impropriety of all this extravagance are beginning to be felt. The English press is full of the frankest common sense in its discussions of the subject; and the very popular Dean Stanley has all his powers of reasoning and eloquence challenged to justify the remarkable step he volunteered of giving a national significance to the undistinguished death of this young man.

Tartuffe, in Moliere's comedy of that name, is the incarnation of a Jesuitical casuist. A stronger portrait of a sanctimonious impostor was never drawn. He excuses a gross sin by saying, "It is true that heaven forbids certain gratifications, but there are means of compensating with it, . . . and of rectifying the evil of the act by the purity of the intention!" And again: "The scandal is what constitutes the offense, and to sin in secret is not to sin at all." These sentiments are so barefacedly immoral one wonders that even Jesuitism could invent them, or that any one in his right mind could be misled by them. But is any one right-minded when he has so far entered into temptation as to hold a parley with an excited evil desire? Surely the man who persuades himself that an intention to do what he knows to be a bad act can be pure, or that secrecy can affect the moral nature of a deed, must first have put his conscience to sleep with the vapors of his passion. It is well, therefore, to watch and repress the first approach of temptation, inasmuch as "our basest feelings lie very near to our highest, and they pass into one another by insensible transitions."

THE NEW PAPER.

So many letters of inquiry have been sent to the office in reference to the new paper published by an association of Methodist ministers of this vicinity, that the Wesleyan Association has directed its editor, by vote, to state the nature of the publication, as far as it is understood from the explanation of its proprietors, and its relation to the long-accepted organ of New England Methodism.

One of its appointed managing editors, Rev. J. W. Hamilton, has heretofore edited for some time a monthly periodical, bearing the title of *Home and Abroad*, and having in its corps of assistant editorial writers a Bishop of the Church and a number of our leading Methodist ministers. This little monthly sheet was conducted with much spirit, was a useful organ for the indefatigable pastor of the People's Church, had a different patronage, a different set of agencies, a different object, in no wise running into the lines of Zion's Herald, and received from that paper its hearty God-speed. Some weeks since, finding that he could not sustain the additional burden of the paper with his heavy pastoral work, he suggested, in a company of brother ministers, that if they desired to take the periodical and continue its publication, an opportunity was then offered to them.

The proposition met with favor from a number of those present at the time, and a succession of meetings was called to arrange a plan, to secure the necessary pecuniary means, to appoint an editorial corps, to perfect the details of publication, and to provide for the issuing of ten thousand copies of the first number. Very diverse views were soon developed in reference to the character of the paper as the matter was talked over. Leading ministers in all portions of New England were addressed, and various intimations as to the nature and objects of the movement were made. Decided opposition on the part of some of the most conspicuous of the preachers of this vicinity began to be manifested, personal misunderstandings arose, false impressions were begotten, and ungrateful relations began to be awakened between those that approved and those that doubted the wisdom and loyalty of the movement.

Meanwhile in Mr. Hamilton's last issue of his paper, and in the widely-distributed circulars, a new Methodist paper, "awake" and "outspoken" for the "family, Church, and the general reader," was announced as ready for an early issue. With Dr. David Sherman as its chief editor, it had five associate preachers, as announced, in its editorial corps, and three additional pastors as managing editors.

At this stage, three of the brethren had an interview with a committee of the Wesleyan Association, if possible, by explanations and mutual agreement, to secure their friendly recognition of the enterprise. These brethren represented, so far as they understood the object of the new association, its purpose to be, simply the publication of a cheap religious paper, supplemental to Zion's Herald, to take the place in families where now circulated freely other cheap religious publications not always harmless in their character. They declared that the *New England Methodist* (the name the new sheet was to bear, against the protest of a number of those who were interested in the earliest steps of the movement) was not, in any wise, to antagonize Zion's Herald; and that such an idea were advanced, or it was made to appear to them that such were the fact, they would have nothing to do with the paper. The matter was amply discussed. The brethren of the Association expressed their surprise and grief that, in such an hour when all periodicals were suffering from the great business depression; when they, as an Association, were bearing without remuneration or recourse to any aid from the treasury of the Church, an immense financial burden (undertaken at the request of the

ministers themselves), in the fine building which they occupied—a manifest and great benefit to all the material interests of the Church; when their sole dependence for agents in the work of circulating the Herald was upon the ministry, who received their own papers for less than actual cost, and who would now not only be divided in their interests, but embarrassed by the financial liabilities of their costly enterprise—at such a time as this, for the ministerial brethren to originate among themselves a new periodical, necessarily withdrawing their personal interest and labor from the other paper, without previous consultation with the Association, or reference to the effect it might have upon Zion's Herald, seemed to them a most ill-advised and unbrotherly act. They could not look upon the movement in any other form than as antagonistic to the objects for which, through their love for their common Church, they had assumed, and were now carrying, these great financial responsibilities.

The brethren of the committee, unwilling to permit the matter to end here, desired to have the whole Association called together on the succeeding Monday. On Monday, therefore, Aug. 4, quite a full meeting of the Association was gathered in their committee room, and the same brethren appeared before them with two propositions—one offering to the Association all the profits of the new paper (without surrendering its financial or editorial control), and the second asking their endorsement, by the issuing of the paper under the imprint of the Wesleyan Association. These propositions were fully discussed. In the interim of the meetings other facts had been disclosed, showing the antagonistic positions, which, with the best intentions, the new paper would hold to Zion's Herald, the divided interests which would occur, and the ungrateful relations between the ministers and the laity, and among the ministers themselves, which its publication was liable to engender; besides there were serious pecuniary reasons why the requests of the brethren could not be granted. They therefore unanimously, but respectfully, declined to accept the proposals.

The Wesleyan Association appeals to the Church of which all its members are communicants and burden-bearers. Their names are well known upon her records, and as the trustees of her institutions. They simply hold their present relations to its publishing interests and dedicate to them their services and substance for the good of the New England Methodist Church. The paper, for which they are simply trustees, now in its fifty-sixth year, has been an important part of New England Methodist history. During much of the time, it has been published at a loss, and has involved in serious liabilities its board of publication, although no appeal has ever been made to the Church for contributions. Its managers have no personal interests to gain, and have ever sought to make the paper the fair exponent of New England sentiment, and the firm supporter of the doctrines, institutions and interests of the Church of their choice. A knowledge of this they have sought to secure by annual visitors from the six New England Conferences, and by carefully watching the expression of public sentiment in the field of their patronage. The books of the Publisher and the correspondence of the office abundantly show that there never was a period in the history of the paper when it gave more general satisfaction in the families of our members and among the ministers, than at present. No human mind or hand can meet every taste. The Association cannot doubt that loyal Methodists throughout New England will stand by them in their efforts to sustain and enlarge the sphere of a paper that can rank with any of the organs of the sister Churches, and in their endeavors to provide in the New England metropolis a denominational centre that will command the respect of their neighbors, and be a source of moral as well as material power to the whole Church throughout our borders.

THE POLICY OF BISMARCK.

The crisis produced by the retirement of three of the Prussian ministers has been the signal for the revival of controversy between the friends and the adversaries of the great Chancellor. The effect produced has been such that the government has considered it necessary to publish in the official organ a note declaring that there is no cause for alarm, and that Minister Falk takes with him in his retirement all the esteem and sympathy of the Chancellor, and that his resignation does not imply the existence of a difference of opinion between the former Minister of Public Instruction and Prince Bismarck in the direction to be given to the negotiations now going on with Rome.

But the effort to give probability to this opinion only brings out into clearer light the singular situation into which Bismarck has placed himself in order to arrive at the vote for his financial projects. All the efforts made by the government to weaken the significance of the withdrawal of men who would not take this step without reflection, fail in presence of the simultaneous resignation of three of the principal men of the Cabinet.

One of the conditions must be true: Either Prince Bismarck has not changed his ideas, and his programme of government must be the same to which those ministers consented on entering into the service of the State (in which case there is no reason for this step), or else Prince Bismarck has changed his

attitude, and these statesmen, endowed with an independent disposition, were bound to separate from him. When we remember that the simple name of Falk was in itself a programme, we cannot but feel that his resignation is the prelude of a change of policy about to take place between the German Empire and the Church. And a peace made on these conditions is a sacrifice of the well-known May laws; it is very especially for Prussia the failure of all that we have been accustomed to consider the most fertile result of the Falk régime, namely, of the laws regarding public instruction.

It now remains to be seen whether the simple withdrawal of this great opponent of the Ultramontanes will be considered by the Party of the Centre a sufficient guarantee against offensive action on the part of Bismarck. Everything leads us to believe that those who have just made Bismarck capitulate will not consent to vote for such tariff laws as he desires, with the perspective before them of seeing these means employed to maintain the struggle against the Church. But whatever may be the issue of the present crisis, the new situation appears very much involved, and it will require time for the imperial policy to obtain a firm line of action. One thing is clear, and that is the increased conservative character of the new cabinet.

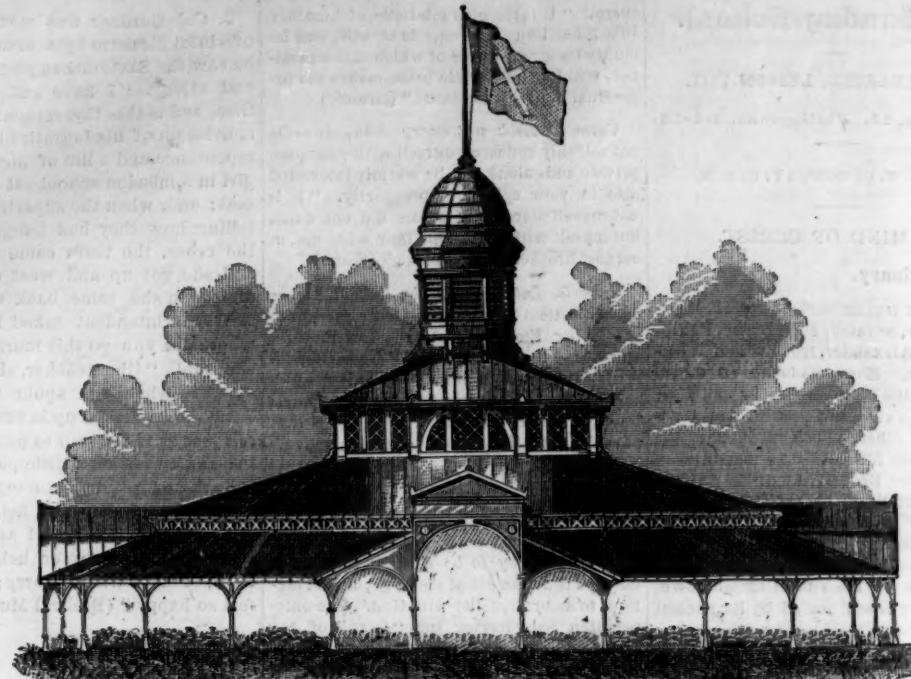
The retirement of Falk is a misfortune not alone for Prussia but also for the entire German Empire; for the Ultramontanes regarded him as the father of the great struggle through which they have recently passed, and his fall will signify for them the possibility, and perhaps the certainty, of final victory. This is an error, for Bismarck, Roon and others were quite as enthusiastic and determined as he in their endeavor to protect the State from ecclesiastical aggression; for in nearly all these religious conflicts the question was one concerning the State far more than the Church. The Catholic bishops had grown accustomed to infringe on State rights, and were at last unwilling to yield to State laws in any matter that regarded the Church.

But as Falk was the prominent figure in the execution of the new policy introduced on the consolidation of the empire, it is quite natural to regard his retirement as that of the policy which he represented and executed. His signal success in doing this was his great merit, for he banished from the Church the execution of a simply arbitrary power, and for it substituted law for the appointment of the priest and the administration of the Church. And in his retirement it will be quite impossible to change entirely the system which he introduced; the seed that he scattered must bear good fruit, although it may now be later in ripening. The Catholic people have themselves had an opportunity to see that when the State is in earnest it has the power and the means to protect the citizen from violence and tyranny.

Until the present conflict in Germany commenced, the Catholic hierarchy felt itself invincible in the illusion that the State had neither the courage nor the strength to oppose their omnipotence. To make the government tremble, it was only necessary for the bishop to speak; men had gradually imbibed the conviction that when the thunder rolled in the Vatican the earth must tremble. But the Falk laws have thoroughly changed this opinion. The State has become conscious of its error, and protected itself by laws and judges. The reign of arbitrary will is at an end, and it is now Rome that comes knocking at the door of the State. The proud scorn hitherto displayed has given way to a spirit of compromise and negotiation, to which in reality Falk has yielded. He in his representative character could alone do this by retirement, while the Chancellor, as politician and statesman, could remain and accept advances.

And this, we opine, is now the situation, and such the policy of Bismarck. Whether justly or unjustly, he feels under pressure to regard other pressing interests to which he cannot rally all of those who formerly supported his policy entire. He has the determination of his convictions, and is unbending in his resolution to carry them out; and if friends will not help him, then he will accept the advances of enemies. He is doubtless stepping on dangerous ground, but we believe him in his assertions that he does not intend to yield on the principles of the ecclesiastical question; and while he and the Emperor William hold the reins of power, it will be a wily Church that takes them back to the position held before the war and the new political departure. It seems to us as if the great statesman is committing an error and entering on a dangerous path, but let us for a time admit that the critical situation has forced him to it, and his policy may prove an honorable way to a desirable peace. We believe that the struggle undertaken against Romish aggression must last until the papal court has learned to regard the rights of the State and bid its servants obey the laws.

The death of Dr. W. B. Slaughter, the President of the Omaha district, Neb., on the 26th ult., took from our Church one of its ablest ministers. He was a good Biblical and general scholar, and an able writer. His late work on Genesis, while it has awakened much criticism, has secured the respect for its original thought and force of expression, of those who have not fully accepted his theory. He was a member of the A. T. General Conference and was placed upon the Book Committee of which he has been an active and able member during the past three years. He died suddenly, but we doubt not safely, and has passed from the study of the flowers garden connected with study, to holding it in its undimmed lustre, and from faithful labors to the heavenly welcome and well-done.



THE VINEYARD GROVE M. E. TABERNACLE.

DESCRIPTION.

It is the universal remark of those who have visited Martha's Vineyard, that it cannot be described; that it must be seen to be known; in other words, that it is the place to which the much-abused word "unique" may be properly applied. The Camp-meeting Association have apparently fully appreciated the title, and have erected a new Tabernacle, of which it may be said, that as Martha's Vineyard is to other watering-places, so is the great Tabernacle, newly erected here, to all other tabernacles.

Having said so much, it will be readily understood that a detailed description, however clear to the writer, will give a very faint idea to the reader. The testimony of all who see it is that it far exceeds their expectations, and hundreds visit it every day only to admire and praise it. The location of the new tabernacle is on nearly the same spot as the old change one that served for the same purpose about seven years, we think. The only change is, that it swings around from the new chapel about forty feet southwest from the outer line of the old one, while the pulpit or platform is nearly on the same spot.

The building rises in a succession of three roofs to a lofty dome in the centre, the first roof starting at about eleven feet from the ground with a sharp inclination. At a distance of, of about twenty feet, this roof ends against a vertical ring of windows some four feet high. Overhanging these, a second roof extends in, some thirty feet, to another vertical row of windows some seven feet high; again the third roof goes sharply upon and ends against the base of an octagon tower, surmounted by a dome; the whole being from seventy to eighty feet high, and surrounded by a flag-staff extending from twenty-five to thirty feet higher. These roofs, which are all of iron, with their numerous hips, breaking the surface into many shadows, are very pleasing as well as imposing.

On the west shows a lofty projection in which is the preacher's stand or platform. Opposite is the main portal, another lofty projection, and on either hand a similar portal. The service of these portals, in pleasant weather, is simply to relieve the large expanse of roof by projections and a general addition to the symmetry of the structure. In rainy weather, the people enter by them to avoid the drippings of the adjacent sides. The exterior, which will be remembered is all iron, is attractive, and the building rightly placed so that the speaker faces the east.

The interior, however, is the place where the work of the designer is more fully shown. There is no ornamental work, the whole effect of the building being produced by the lines of construction, of which we will attempt a brief description. The centre structure is composed of two trusses springing from the ground with the under chord an arch, and the outer chord composed of a vertical and an inclined brace of iron, all attached together by appropriate ties and braces. These two trusses are so placed that their four feet make the points of a square about five feet; and they thus meet in the middle above, being in the diagonal lines of the square. On the top of these trusses is built the dome, the flag-staff passing through it. The four upper corners of the two trusses are held in place by four lattice trusses of the height of the second tier of windows, and from the vertical portion of the trusses radiate arches holding up the second roof. These arches end in small posts and their points again spring from other arches holding up the first roof, and other arches holding up the second roof, ending in an outer row of posts. The two tiers of windows above mentioned are of colored glass, making the effect in the daytime very fine inside, and adding materially to the appearance outside in the evening. The windows are so hung that the most perfect ventilation can be obtained at all times by their proper adjustment. The Tabernacle is lighted in the evening, with between forty and fifty reflecting lamps arranged on the posts in the best possible manner to obtain the most light. This elegant building was planned by J. W. Hoyt, esq., under whose personal supervision it has been largely erected, and to whose ability and superior taste it will, doubtless, long stand a proud monument. 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Transcript.

6th THOUSAND.

THROUGH A NEEDLE'S EYE.

BY HESDA STRETTON.

Author of Beech's Charity, Hester Morley
Promise, etc. Large Dmo. 81.

DODD, MEAD & COMPANY,
Publishers, New York.

24

The Family.

FATHER.

BY A. S. PARKER.

The old man sits in his arm-chair, he thinks that his life's work is done; His frame is aged and wasted, and palsied his limbs and his tongue; Yet when we look on our father, we feel that his work is not over, For he teaches us patience in waiting, knowing death will soon open the door.

And our mother—she cares for him daily, he ever would have her in sight, He is lonely whenever she's absent, now his day is nearing the night; Together they've walked a long journey, its length is full forty-eight years, A helpmeet she's been to her husband—o'er one grave they've mingled their tears.

They think of a little child angel, such an one as Jesus once blessed, They think of a time not far distant, in a robe of purity dressed, Again they shall see the dear loved one, for of such, Jesus said, they behold Forever the face of my Father, in the city whose streets are pure gold.

We look on the face of our father, and we think of the days that are gone, When as children we walked in the meadow, by his side we toddled along; We held fast to his little finger, as the tall, waving grass we passed through, And we wondered if father were tired; but now all is changed to the view.

Now the children walk firmly, untiring, and father can scarce get around, But his weak, trembling body's upheld by his children—he thinks them a crown; We think of him guiding our goings, when our childish footsteps would stray, We then thought him hard and unyielding, now we know father knew best the way.

His grandchildren gather him roses; he thinks of the blossoms of yore, When a child he had father and mother, of the flowers that grew near their door; And he sees in the far-away distance the face of the sister he loved, All have crossed the dark river before him, all have passed thro' its cold, raging flood.

He has no fear of the future, his trust is in One who is strong, He knoweth in whom he has trusted—has tried to do nothing that's wrong; And he knoweth the One who will judge him in the One who doeth but right, For the motive as well as the action is bare to His merciful sight.

And we hope that in the blest country, where is neither sorrow nor care, The father, the mother, the children, children's children all may be there, Together, unbroken the circle, in the home prepared for the blest, Where the wicked can never more trouble, where the weary ones ever shall rest, South Coventry, July 28.

FROM MY STUDY WINDOW.

BY REV. W. T. WORTH.

It is almost sunset. Between my window and the western horizon, the blue waters of the bay sparkle, transfigured. Every ripple is crested with gold. As if he wished to scatter, with prodigal hand, the glory he has carried along his bright way since the early morning, the king of day drenches land and water with splendor. The white sails of the boats which skim the gilded waves look like the wings of sea-gulls, hurrying to their nests before the shadows gather. The workmen surge along the streets of the city in great throngs, on their way home from toil. The beauty of the sunset must somehow hide from them the heat and dust of the day.

I need not go to Naples. I have as gorgeous a view as it could give me, without tossing and heaving on the broad Atlantic, or being wearied with long travel. See there! A great cloud, coming from the north, is marching across the disk of the sun. Its southern edge grows radiant—is tinged more deeply—until, by the time the sun is wholly obscured, the cloud looks like a mantle of royal purple trimmed with gold. Now the sun sinks below the cloud. The atmosphere has that peculiar quality to-night which gives the sun's rays a richer, riper redness the nearer he comes to his rest. Shafts of fire fly straight into the clouds in the eastern sky; they glance harmless from the plate glass fronts of the rich on the aristocratic avenues, and from the lofty attic window panes behind which poverty often sighs and sobs out its life. The level beams come in at my window, and convert the modest paper on the walls into the gorgeous hangings of a palace. I do not wonder that one of my predecessors in this room sought to transfer to his canvas some of these glowing productions of the great Artist. This grand sunset seems like a sunrise. This is not the end, but the beginning, of a life. This sun is to shine again, beyond my western horizon, in another sky.

How grand a thing is a bright career! To fly across the years, spreading brightness and blessing everywhere, is to live so as not to be forgotten when gone. How beautiful the earthly close of such a life! It must be surpassingly blessed to draw near the final hour possessed of so much unspent peace and glory as shall make a dying bed look like the chariot of Elijah, and as shall fill all who behold with astonishment and praise. Such a sunset glides all clouds of misfortune with heavenly glory, and transforms all lowering disasters into bright-faced angels, commissioned to point the way to "the beautiful lands." Such a departure must be the real beginning of being. Surely such souls shine in another sphere when they have disappeared from this. And the voice of Him who "spoke as never man spoke," sweeter than the cool west wind, floats in at the casement, and assures me:

"I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die."

The sun is out of sight. We are sitting in gathering shadows; but not without hope. Oh, if all our lives might be suns, shining with purified light, scattering constant blessings! May our only Helper help us to

"Follow, with reverent steps, the great example Of Him whose holy work was 'doing good'; So shall the wide earth seem our Father's temple, Each loving life a psalm of gratitude."

"Then shall all shackles fall; the stormy clangor Of wild war music o'er the earth shall cease; Love shall tread out the baleful fire of anger, And in its ashes plant the tree of peace." Fall River, Mass., Aug. 2.

COLD MEATS FROM WILBRAHAM.

Will you be willing to take a taste from a few of the dishes that were left over last June? Dr. Cumming's sermon on "God is not ashamed to be called their God," was heard with profit by all. Dr. Trafton is not yet too old to "paddle his light canoe" successfully. Dr. Mallalieu talked to the alumni about the "Character, Mission, etc., of the Anglo-Saxon," and it would have done the faculty of the College of Liberal Arts good to hear what he said about the English and Continental methods. His lecture was good. He gave the supposed location of Eden, but in the alumni meeting afterwards Dr. Rice disagreed with him, and declared that "Wilbraham is Eden, for there I got my Eve." (It is less an Eden than it used to be in that particular.)

The alumni meeting was what it has been ever since its organization—a sham. We have hundreds of alumni, and it is high time for Alma Mater to ask, "How can we make these alumni (alumni) effective?" May I suggest three probable answers? Make exhibition occasions more attractive; make student-life more agreeable wherever it is possible; give the alumni something of importance to do. I wish we could afford to say to all our graduates at each exhibition season, "You are welcomed back to the old place to enjoy its festivities. The institution will pay all bills." And with an alumni numbering more than a thousand, what a model "republic of letters" we might become!

The visiting committee did their work well. Dr. Crook, of Middletown, received and left a very good impression. Brother Wagner had not been at Wilbraham since his graduation in 1859. Prof. Kimpton was popular as ever. Rev. Brother Howard, of the Congregational Church, is gradually becoming a Methodist, though perhaps he is not aware of it, of such service have these committee duties been to him. The best prize speaking we have had for years was given by Miss Belle Bacon, of Malden.

It was rumored, at the beginning of vacation, that Mrs. Knight and Miss Morrill would probably sever their connection with us this year. The appointment of a new preceptor and an additional female teacher reminds us that our old friends are gone, one having served twelve and the other eleven years. None could accuse them of unfaithfulness or disloyalty in the least degree. Those of the faculty that remain are learning to join Captain Corcoran and Sir Joseph in

"Never mind the why and wherefore." Prof. Burke goes to Middletown. Prof. Raymond is here and busy moving into the boarding house. Prof. Parker is visiting his friends in Maine. Prof. Phillips is in Canada. It is said Mr. Fellows is to preach at Montpelier the rest of the Conference year. Prof. Kelsey lives at East Somerville. The faculty will be equal in numbers to that of last year. Dr. Steele and his wife have already won golden opinions. The new advertisements and circulars have been issued. The usual renovation of the boarding-house and academy buildings is in progress. The principal residence is being thoroughly overhauled and somewhat remodeled. Rev. F. B. Smith is liked very well. He fancies that he has the model audience on Sabbath mornings—seven members of Conferences among his auditors. Among the noted ones are Dr. W. F. Warren, of Boston University; Prof. Gillette, of the Normal College, New York City; Dr. Kellogg, at the head of a Boys' School in New York City; Dr. Spear, of the Church South, and many more.

Vacation is passed very pleasantly here, for we have many visitors. Old folks' parties, children's parties and picnics are the rage. A union picnic to Greenwich of all the Sabbath-schools in town took place Aug. 6th. This was under the direction of the superintendent of the Methodist Sunday-school, Brother S. J. Goodenough, who, by the way, is a perfect Athenian (See Acts 17: 21). If you would like a dish of "hash," or a plate of "ding-bats," "hot or cold," on some future occasion, say the word.

BEAUTIFUL MARY ANN.

BY ELIZABETH HAYWOOD.

When I was a little girl, my father was the stationed minister in a pretty New England village which was noted for the beauty of its young people. But above them all towered a queenly girl of about nineteen, who was always called Mary Ann as a sort of distinction, one name not being sufficient for

designating the village belle. She was very beautiful and intelligent, and the pride of the whole village, though only the adopted daughter of a poor widow. She had a father who came to see her and brought her fine dresses and paid for her support; but she accidentally learned that he was not a good man—that he had treated her mother badly—and she resolved to see him no more nor receive any further support from him. So she went to an adjoining city to learn the millinery trade, and opened the widow's little parlor as a show-room.

They attended the church where my father preached, and he called to see them and tried to persuade Mary Ann to become a Christian; but she playfully said, "Oh, I want to enjoy life while I am young, and I will get religion by and by." She liked to attend the balls which the young men of the place held at a large tavern just out of the village, and was the best dancer among the young girls.

But on one occasion she happened to look out of the ball-room window and see my father driving home from some meeting in one of the school-houses in the distant parts of the village, and said to herself, "There is our minister going home from a place where he has been trying to do the people good, and here I am wasting my life in a round of follies!" She was so sober, as the young folks called it, for the rest of the evening, that everybody was asking "What ails Mary Ann?" for she was generally the very life of the ball-room.

One Sunday Mary Ann spoke to me very kindly after church, and asked if I would come and see her the next day. Her house was not far from my home, and so I was allowed to go. When I arrived there, I saw the parlor table heaped with beautiful, untrimmed, "open-work" straw bonnets. Mary Ann took up one after another and tried them on my head till she found one to fit, and then told me to sit down and watch her trim it, for she was going to make me a present of it because I was the minister's youngest girl.

My eyes rounded out with delight, and I sat and watched her nimble fingers with breathless eagerness. She lined it with pink silk, which showed prettily through the open-work straw, and then she put pink ribbon strings on it and a little bow behind, and it was finished, the pretty "cottage bonnet." We do not see such bonnets in these days. It covered the face, though it stood out a little round the front, and had nothing inside but the rosy cheeks of the wearer, made more rosy by the pink lining. Mary Ann put it on my head and told me to carry my sunbonnet in my hand, and then sent me home to show it to our folks.

I ran all the way, flying over the ground like a squirrel, and burst into the house and amazed all the other children by such unwonted grandeur. Where had I obtained such a lovely bonnet? Surely father could not afford such extravagance. Oh! they could guess. Mary Ann had given it to me; but wasn't it too fashionable for a Methodist preacher's child? I insisted it was not, and was allowed to wear it, though I remember my plainly-dressed mother looked gravely at it and hoped it would not make me vain. How I loved that little bonnet, and loved beautiful Mary Ann for making it for me!

But winter came apace—the time of "protracted meetings"—and open-work straw had to give place to a warmer head-dress.

My father was what in these days would be called a "revivalist," but he never thought of any such distinction, and when he visited from house to house, inviting everybody to come to the meetings, he did so in the pleasantest manner; he was interested in ploughing and butter-making and chickens, and none of the young folks or little children were afraid of him. He was called an eloquent preacher, too, and made sinners quake for fear.

He would go up and down the aisles during the prayer-meeting and smilingly invite sinners to the altar. A few of the young girls went forward, but Mary Ann held back, and her "set" did so. She was not going "to be teased into religion," she said; and being the village belle, her words had weight. She gave a haughty look of her head when asked to go to the altar, and refused till nearly the close of the meetings.

One night my father felt that Mary Ann must yield then or be lost. He went to her three times, and at last said kindly, but solemnly, "Mary Ann, I feel impressed that this will be your last chance." Suddenly she arose and passed past him with the air of a princess, but was so overcome by her feelings that she swayed to and fro in the aisle, and threw herself in an agony of contrition at the altar. She was a girl of strong feelings, and it had been hard to yield; but she had, at last, unconsciously, and now her set all followed to the altar, both young men and women, and such a time had hardly been known before in the annals of soul-stirring Methodism.

Mary Ann found peace, and arose in an ecstasy of joy, her beautiful face transformed by the light of the Holy Spirit. She told the story of her long stifling of conviction which she dated from the ball where she had seen my father pass on his round of duty.

Not long after the meetings closed my father went to assist a brother minister on an adjoining circuit, and was gone two weeks. As he came near the village on his return, he heard the tolling of the solemn funeral bell, and with beating heart he walked his horse so that he could count the palls. One—two—three—etc., he counted up to nineteen. "One of my young con-

verts may be dead," he said, and hurried on to the first house to inquire. Mary Ann, beautiful Mary Ann, had gone suddenly to the home of the blessed! But she had left her beloved pastor a comforting message: "Tell him I am so glad he came to me that third time, for that was the turning point of my pride. I was determined not to yield, but his loving tone broke me down, and now I go rejoicing to my heavenly home."

"IF."

If, sitting with the little worn-out shoe And scolding stockings on my knee, I knew the little feet that had patrolled through The pearl-set gates that lie 'twixt heav'n and me, I could be reconciled and happy, too, And look with glad eyes toward the Jasper sea.

If, in the morning, when the song of birds Reminds me of a music far more sweet, I listen for his pretty broken words, And for the music of his dimpled feet, I would be almost happy though I heard, Since Benny was his wisest, better hands.

I could be glad, if, when the day is done, And all its cares and heart-aches laid away, I could look westward to the hidden sun, And with a heart all full of yearning say, "To-night I am nearest to my little one By just the travel of one earthly day."

If I could know those little feet were shed With sandals wrought of light of better lands, And that the footprints of a tender God Ran side by side with his in golden sands, I could bow cheerfully and kiss the road, Since Benny was his wisest, better hands.

If he were dead I would not sit to-day On all its cares and heart-aches laid away, I would not kiss the tiny shoe and say, "Bring back my darling little one to me," I would be patient, knowing 'twas God's way; That some time I my little child might see. But oh, to know the feet once pure and white, The haunts of vice had boldly entered in, The hand that should have battled for the right, Had been wrung crimson in the clasp of sin, And should he knock at heaven's gate to-night, To fear my boy could hardly enter!

WITNESSING FOR JESUS.

BY MISS M. E. WINSLOW.

HOLINESS MEETING AT DR. PALMER'S.

The meeting opened with many requests for prayer, and what is slightly singular—since the nine healed lepers are not wont to return and offer thanks at prayer-meetings—Brother George Smith rose to offer thanks for the answered prayers of two weeks ago, which had resulted in a great revival on the western slopes of the Shawangunk Mountains, where at Covington the call for seekers both of Christ and purity was answered by men three deep round the altar and down the aisles. Brother Smith thought that the great blessing came chiefly in consequence of a fearless uplifting of the doctrine of holiness.

Mrs. Palmer read from Isaiah 35th of the flourishing kingdom of Christ, which, she said, referred chiefly to our times, and talked about the way of holiness and our power of choosing whether we will walk in it or not. After prayer by Dr. Woodruff, Dr. Palmer said: "I am permitted to walk along this way of holiness very close to Jesus, and I know that His blood cleanses me from all sin."

Brother Belden said: "I want to stand up once more and praise Jesus. Never can I praise Him enough were I to talk to all eternity. I used to say, Jesus saves me now; to-day I say, Jesus saves me yet. Thirty-seven years ago I entered into rest, and I am resting yet. I have trials, but I call them blessings. I'm saved, fully saved, and only waiting for the Lord. I am ready to die, ready to live. The Lord hears my prayer and delivers me from every evil."

Among those present were Mr. and Mrs. Wilson, who added greatly to the interest of the occasion by leading the singing, and by a solo, the refrain of which was, "He will hide me." Mr. Wilson said: "Before singing I would like to say, in reverent humility before God, I am seated in heavenly places in Christ Jesus. If Christ was crucified for me, then I was crucified with Christ. If I am the temple of the Holy Ghost; then God abides with and in me; and if God dwells in my heart, I can have no doubt or fear. God is perfect; I have in me a perfect Father. I am saved, saved all the way through, and therefore I give my life, myself, to do all that I can for my wonderful Saviour."

Mrs. Wilson, who is sister to the lamented P. P. Bliss, said: "I don't know when I was converted; I was a Christian because my parents brought me up to be one. But for years I was a doubting, unhappy Christian, hardly knowing whether to dare call myself a child of God or not. But two years ago, when the Lord took my brother in a chariot of fire, He took my heart also, and I gave up all to Him. At Ashtabula a lady was drawn from the wreck of a wrecked car almost naked, while beside her stood another clothed in silk and ermine, who was wringing her hands and frantically calling upon the men to save her baggage. 'But my baby is in the train, save him,' said the first, not heeding her own condition. Our baggage bothers many of us, but when we are in earnest for that which is our very life, we do not give it a thought."

There were present, also, the two sisters Smith, young ladies who were carrying on evangelistic meetings in Brooklyn with great efficiency. Cassie Smith said: "The beloved of the Lord shall dwell in safety by Him. I have proved it for fourteen years, and for all that time have been living in the land of Babel. Dr. and Mrs. Palmer were the first to welcome me after my entrance into the promised land. I was so hungry, and I had ex-

pected so much from their coming, that when they did not come I fainted away; but the Lord came to me that night, and when Dr. Palmer came, I was in. It is blessed to live in this land of corn and milk and wine, and there is room enough for more, plenty more. I am a partaker of the divine nature. I have not only the imputed, but also the imparted, righteousness of Christ. We don't need to wander about and inquire the way from one to another. Jesus is here, and Jesus is ready to save to the uttermost just now."

Her sister, who is from Illinois, said: "One case of testimony is worth more than all theories. I was very much prejudiced against the doctrine of holiness, but I went with my friend into the altar at Martha's Vineyard on the occasion to which she alludes. I did not get it then; I scarcely know how I got it, or how my prejudices were melted away; but twelve years ago, on the 12th day of October, as I was sitting outside of my school-room door, the Holy Spirit said to me, 'Now are you dead, and your life is hid with Christ in God;' and farther: 'This is your sanctification.' Since then holiness is more precious to me than any of the other terms in use—higher life, rest of faith, entire sanctification. I enjoy the constant presence of the Blessing in my heart. Now as to results: I believe this experience to be the best preparation for Christian work. Just after that 12th of October, my sister and I held a prayer-meeting in the school-house, and when we gave an invitation, twenty-three out of the twenty-five present came forward to seek the Lord. Ever since we have gone from place to place, as the people have called us, never seeking to inquire if we are evangelists or not, but always finding somebody to stand by us."

Brother Woodruff said: "One reason why holiness is a nice word, is because it comes from a Saxon root which signifies health, and the Great Physician is here to day to heal us all. I would we were all Smiths, the name is so indefinite. What the Lord's children want is to lose their name, to sell out and do business on some one else's capital. The only reason why all this company are not fully saved, is because they are not willing to go into bankruptcy, but persist in showing their assets and asserting that they can pay 75 cents on a dollar."

Sister Brown, a city missionary, then said: "I have sold out. It may be hard to some, but it was not to me, for I knew in the beginning that I was nothing. I am only a cipher, and when the Lord wants to use me, He adds on the significant figures, and then He wipes them out again and so gets all the glory."

Sister Jennie Smith, a young lady who was bed-ridden and only able to raise her hands for eighteen years, but cured a year or so ago in answer to the prayer of faith, said: "I find waiting in uncertainty a testing place of faith, and when I thus wait and watch for His constant leadings, I have a perpetual feast from the Lord. Years ago, when I could do nothing but fancy-work, and longed so much to work for Jesus, I learned to honor Him by waiting in patience and prayer."

Dr. Palmer then desired that the helping hand might be extended to those not yet in, but desirous of entering, this highway of holiness, and about twelve rose for prayers.

THE PRINCE IMPERIAL.

BY MRS. E. E. DUNN.

Mourn for the royal dead! Youth's brightness on his head, In the radiance of a throne, Bravely meeting death alone; Gory's sword within his hand, Lying dead in Zululand!

Mourn for the widowed heart, Dwelling in its grief apart, Where the mourning mother waits, By the stranger's palace-gates; Waits to clasp her idol's hand, Lying dead in Zululand!

Mourn for the maiden sweet, Whose high courage sent his feet Where war's laurels glittered bright; Laurels will not gild her night, Taken never from his hand Who lies dead in Zululand!

Mourn for lofty hopes laid low! Tell the requiem sad and slow! Last heir of a kingly race, Wearing manhood's noblest grace, Who for France and fame shall stand, When he lies dead in Zululand!

Dowered with Napoleon's name, Nurtured in the smile of fame, The great Queen's blood is in the veins That the Eastern barage stains; Strange that Destiny's beckoning hand Lured him on to Zululand!

Tell! a prince has passed away! Closes an imperial day! His ancestor's mighty hand Guided France to empire grand; Who for that old name will stand, When he lies dead in Zululand!

The Little Folks.

TRUE STORY OF BETSEY PRIG.

Betsy Prig lived at Hull's Cove on the island of Mt. Desert. The scenery around her home was beautiful, and crowds of strangers came every summer to praise the sea which sparkled at her feet, and to roam over the mountains that towered far above her head. But Betsy Prig cared nothing for scenery. She devoted all her time and thought to getting a living for herself and children.

Fortunately she had a little house, and it did not cost her much to clothe them, though they could not be blamed

if sometimes when their toes were frost-bitten in the winter they asked her for better shoes and stockings.

But Betsy had a way of telling them if they had not been standing about idle their toes would not have had time to freeze. Hers never had when she was their age.

Times have been hard at Mt. Desert lately, as they have everywhere, and Betsy has found it difficult to get her great family enough to eat. She has scraped together all sorts of dishes, some of which they liked, others they left untouched until hunger drove them to eat. Clams, flounders, even the detested sculpins, that family had to consume; and as they grew fat, Betsy ceased not to tell her friends that it was all nonsense being so particular with children—could they do as well as another if they were properly brought up. So when she chanced one day to capture a little snake, as green as the sweet grass that grows at Hull's Cove, and as changeable as the treacherous waters of Frenchman's Bay, she ordered her family to devour it. But they rebelled; go hungry they could, eat snake they would not. Then Betsy, to carry out her notion that one thing was as good as another, tried to swallow it herself. Even she found the head slightly objectionable, so she daintily turned her dainty mouth, began at the tail, and down it went.

A neighbor who saw Betsy thus prove herself superior to circumstances, described the scene admiringly to her son Cally. He said if his mother had not seen it with her own eyes, he would not have believed it.

"Well," answered Mrs. Hamor, "I caught a green snake this very morning, and it is under the door-step now; let us take it down to Betsy, and you can see her eat it."

So Cally poked out the little reptile, put him on a shingle, and they went to Betsy's modest house. She thanked them, and said, "Certainly, she should be glad of it." Then she called the children in from the shore to their supper; and that they might be duly influenced by the example, swallowed it as she sat in her place at the head of the table. But this time she began at the tail. Cally said he should have to believe it, but he knew one thing: he never would eat another egg Betsy Prig laid as long as he lived; for Betsy Prig is a hen. —Wide Awake.

For Young and Old.

Only Fun.

.... Mumps are plural, yet they often look singular.

.... Eating hash may be called a game of chance.

.... "Soldiers must be fearfully dishonest," says Mrs. Partington, "it seems to be an occurrence every night for a sentry to be relieved of his watch."

.... "What did the donkey say (or do) when he first heard of the doctrine of evolution? He brayed and became a little hoarse."

.... A certain editor was taking a walk one evening with his wife, when she was romantic and an admirer of nature, said: "Oh! Augustus, just notice the moon." "Can't think of it, my dear, for less than twenty cents a line."

.... "I would box your ears," said a young lady of Belfast to her stupid and tiresome admirer, "if"—"If what?" he anxiously asked. "If," she repeated, "I could catch a box large enough for the purpose."

.... "He seems to have been shot in the diaphragm," said the doctor. "Oh no!" exclaimed his weeping listener, "he was shot right in the lower end of the saloon."

.... A prominent Democratic Congressman took his daughter to task the other evening because she permitted her lover to stay a while after 10 o'clock. "La, pa!" said she, "we were only holding a little extra session."

.... "I have a love-letter," said the servant girl to her mistress. "Will you read it to me? And here is some cotton wool to stuff in your ears while you read it."

.... A correspondent sends this to the *Western Christian Advocate*: "Our little girl bearing her granddaddy said that he was going to sow some grass—seed, came running to her mother saying, 'O ma, get me a big needle and a long string for grandpa is going to sow the grass-seed.'"

.... One Sabbath afternoon a worthy minister, observing by the time he had reached the third "head" of his discourse, the drowsy disposition of several of his hearers, quietly remarked: "In the third place, those of you who are awake will notice," etc.

.... "Professor," said the cheeky soph, "is there any danger of disturbing the magnetic currents if I exposed one compass too closely?" And the stern Professor, loving his little joke, promptly responded: "No, sir; brass has no effect whatever on them."

.... A hissing boy was out in the back yard pounding on a tin pan. The father came in tired and sultry, and, disturbed by the noise, cried out: "What is turned loose in the back yard—a wild animal?" The little fellow replied: "Yeth, thir, it's a pan, thir."

Gems of Religious Thought.

.... The power of Christian character shining through the life of a Christian man is strikingly illustrated in the following incident: "An Afghan once spent an hour in the company of Dr. William Marsh, of England. When he heard that Dr. Marsh was dead he said: 'His religion was not only his religion; his God shall be my God; for I must go where he is and see his face again.'"

.... 'Tis greatly wise to talk with our own hearts, And ask them how we stand toward God and heaven, Where we have failed; and how we may avoid Failure in future; how grow wise and good; How others bless, and be ourselves approved By God, and conscience, and our fellow men.

.... "Ah," sighed an old, faithful clock which I had in my room, "what a burden is life! These weights wear me out. With much pleasure would I say, 'Tick—tick,' and strike, as my duty, if I only did not carry these dreadful heavy weights; I am not free from them one single hour." So it sighed daily, till I moved with it to my dear old faithful clock, took away its weights, when its complaints stopped; but it never gave me a sign of gratitude since; it was benevolent silent as the grave. So it would be with many of us if we were without the burdens of life. No doubt they are often heavy and wearisome, but needful to our spiritual life. —From the *Wahrheitszeuge*.

.... It is a fatal mistake to suppose that there can be no apostasy from Christ where we are not absolutely called on to deny His name, or to burn incense to an idol. We deny our Lord whenever, like that woman, we, through love of this present world, forsake the course of duty which Christ has laid out for us. We deny our Lord whenever we lend the sanction of our countenance, our praise, or even our silence, to measures or opinions which we may be popular and fashionable, but which we ourselves believe to be sinful in themselves or tending to sin. We deny our Lord whenever we forsake a good man's affliction and refuse to give countenance, encouragement and support to those who, for God's sake and for the

faithful discharge of their duty, are exposed to persecution and slander. —Bishop Heber.

TURNED AWAY. It may have been. Who knows? Who knows? It was too dark for me to see. The wind that spared this very rose Its few last leaves, could hardly be Sadder of voice than he.

A foreign prince here in disguise Who asked a shelter from the rain (The country that he came from lies Above the clouds); he asked in vain, And will not come again.

If I had known that it was He Who had not whored his life's head: But my Lord Christ it cannot be! "My guest-room has too while a bed For wayside dust," I said. Mrs. S. M. B. Platt.

Religious Items.

METHODIST.

General Schofield is the grandson of a Methodist preacher.

Prof. J. P. Lacroix has sailed for Europe. He will return about Sept. 10.

Rev. J. M. Arnold, D. D., has been elected editor of the *Michigan Advocate*, with Rev. J. H. Potts as assistant.

Rev. John Raines, a venerable minister of the M. E. Church, South, died near Nashville, Tenn., July 4th.

Rev. Cyrus Phillips, a superannuated member of the Northern New York Conference, died at Fulton, N. Y. July 5th.

Rev. C. A. Holmes, D. D., has resigned the pastorate of Trinity M. E. Church, Louisville, Ky.

Rev. B. F. Tiller, of the Central Tennessee Conference, pastor of St. John Church, Memphis, Tenn., died from yellow fever last week.

Rev. Luther M. Smith, D. D., President of the Southern University, Greensboro, Alabama, died at Birmingham, Alabama, July 4th.

Over two hundred thousand colored people have been added to the Methodist Episcopal Church since the war.

The friends of the late Dr. Alexander Clark propose a Clark Memorial Fund, to be made up of a

HINTS FOR WORK.

HOUSEHOLD RECIPES

Raspberry Shrub.—To one quart of raspberries jammed fine, put one pint of vinegar (not very sharp). Let it stand six hours, then strain, and to one quart of juice add one pound of white sugar. Bottle slightly and bottle.

quater, one tumbler sour milk, one-half tumbler molasses, one tumbler raisins, three tumblers flour, one teaspoon soda, spice if you like.

CHEERING MISSIONARY OUTLOOK.

NOBLE GIFTS.

BY REV. R. W. ALLEN.

\$973,000. Mrs. Lapsley, of Indiana, leaves to the Presbyterian Board \$300,000, about one-half of which is to be paid at once. The Church Missionary Society receives from Mr. Jones, of England, the sum of \$175,000. Hugh Miller, M. D., gives \$100,000 to the foreign mission work of the Free Church of Scotland, and Mr. T. M. Harvey, a merchant at Natal, South Africa, gives the same amount to the foreign missions of the Wesleyan Missionary Society. Mr. Arthington, of England, contributes \$50,000 to the missionary cause, and Mr. Sloane \$30,000 to the Presbyterian Board. One of the secretaries of the Church Missionary Society gives \$25,000 to the work of the Society, and "A Friend" to the same amount to the London Missionary Society, to be used for the African work. Gardiner Colby, of Newton, gave \$40,000 to the foreign missions of the Baptist Church, and Moses P. Page, of Gilmanston Iron Works, N. H., \$10,000.

Temperance.

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THE RAISING.

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BY O. H. J.

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H. M. of L. is the terror of rum-sellers, far and wide. Many years ago, before he came to this town, and before the Maine law was passed, he moved into a house very near a rum-seller. Now this rum-seller came to M.'s cistern for water to reduce his rum, giving as a reason that it was better for that use, as it would almost bear a bead still! It happened, also, about the same time that the rum-seller had a "raising;" and all the men, young and old, came in from all the region round about, determined, as they said, "to drink him drr."

Temperance.

THE RAISING.

BY O. H. J.

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TO PREVENT SLEEPLESSNESS.

The following convenient, and to most persons a safe, remedy for insomnia, has been discovered by a lady in New Jersey: Wet half a towel, apply it to the back of the neck, pressing it up toward the base of the brain, and fasten the dry half of the towel over so as to prevent the too rapid exhalation. The effect is prompt and charming, cooling the brain and inducing calmer, sweeter sleep than any narcotic. Warm water may be used, though most persons will prefer cold. To those suffering from over excitement of the brain, whether from mental brain-work or from nervous anxiety, this simple remedy is an especial boon. A gentleman whose business responsibilities are numerous and heavy, told me that he had fallen into the habit of waking before day, when his business cares crowded his mind, and made him unable to sleep. But, the wet towel applied to the neck secured another refreshing nap till daylight. — *Exchange.*

His last illness was very brief, and probably he did not apprehend a fatal termination; but from the first of his sickness, his mind was busy with religious experience. He found delight in prayer and religious conversation, and his joy was often expressed in singing or repeating favorite hymns. After less than a week's illness he passed away—while the Sabbath bell was calling to morning worship.

Brother Stevens was married in 1861, and leaves a devoted wife and four children to mourn his departure; but they are consoled by his Christian testimony and their own experience of the grace of God. D. H. E.

spirit—he said to his pastor, "I am a man full of sinners." The judicial sentence of the chief of sinners died and went to heaven eighteen hundred years ago." These timely words inspired hope, and he was able to believe on the Son of God as his Saviour. Of his conversion he had no doubt, and he gave the fullest evidence through his life and death. He was a true living. The writer administered to him the ordinances of baptism and the sacrament of the Lord's Supper, under very impressive circumstances. His sufferings at times were painful to witness, and such as few ever endure. At one time, when in great distress, he looked at the writer and said, "I am here, and said, with great emphasis, I shall be satisfied when I awake in His likeness." He greatly regretted his neglect of religion in early life, and only wished to live to show his devotion to his Lord and Master. He went fearlessly down into the valley of death, and, as prescribed by the Lord, he deemed, passed from this in holy triumph.

M. T. CILLEY.

rested in Jesus, through much suffering the passing months of decline until the glad summons came, and the freed spirit went to join the blood-washed before the throne.

M. T. GILLEY.

ELIZABETH C. CHAPMAN, the amiable and beloved wife of Wm. C. Chapman, died in Eina, Me., July 26, aged 56 years.

This pleasant and truly pious couple passed their years of conjugal life in perfect and unbroken harmony. Indeed, Mrs. Chapman was highly esteemed and affectionately regarded by all who enjoyed the pleasure of her acquaintance. She was unassuming, of deep religious convictions, and eminently conscientious in the performance of duty.

A long and very distressing illness was borne with becoming Christian patience and fortitude. All that human skill could do may have been done, but the painful tumors from which she suffered would not surely die their work. She has been a faithful and much esteemed member of the M. E. Church for more than thirty years. She has

LIZZIE THORNDIKE died in Portland, Me., June 6, aged about 15 years. She was a lovely child in person and character. She was the oldest child and during her father's absence at sea she did much to lighten a mother's burdens and add to a mother's joys. She was thoughtful and careful beyond her years. She was a member of the Congregational Street M. E. Sunday-school. Her sickness was long and severe, but borne with a rare patience. It was a coincidence that Lizzie should be buried on "Children's Sunday." The school attended her funeral in a body; and at the evening concert a beautiful tribute was paid to her memory.

A. S. L.

AMOS CROSBY died in Springfield, Mass., June 4, 1878, aged 64 years. Brother C. had been a member of the M. E. Church for nearly half a century. He had filled all the offices in the Church with great acceptance and usefulness. As a class-leader he was especially beloved, and he held the position at the time of his death. His last sickness was lingering and distressing, greatly mitigated, however, by the constant attention of his affectionate wife and children. His end was peace, and his memory is cherished by the Florence Street Church and the community. His friends are sad and sorely comforted by the hope of meeting him again at the resurrection of the just.

J. S.

Died, in Wilton, Me., July 4, 1879, at the house of her son-in-law, Mr. John Keep, Mrs. ELIZA D. ABBOTT, in the 68th year of her age.

She was converted when but nineteen years of age, and united with the Free-will Baptist Church; afterward she removed her Church relations and connected herself with the A. E. Church. She walked with God on the most intimate terms during her whole Christian life; she was ever full of Christian sympathy and good works. Her death was sudden, but found her all ready and waiting to go and be with her Lord. She leaves her aged husband and five

Died, in Cornish, Me., of scarlet fever and malignant diphtheria, May 23 1879, NELSON W. RICKER, son of James and Mary Laurette S. Ricker, aged 10 years.

Nelson was a remarkable child for his age. His love for the good and beautiful was extraordinary, always abounding the possibility of doing good for his companions the best in society. He was noted for genius, honesty, veracity, love of divine worship, obedience to parents, great kindness of heart, and a love of his school, Sabbath-school. His early and sudden death is greatly lamented by loving parents, relatives and youthful friends. He has gone to that blessed kingdom where all the faithful are united in joy and sad bereavements are unknown and the great loss of all is his eternal gain. May his sudden flight from

MABEL E. RICKER (precious little sister of Nelson) departed this life suddenly, June 7, 1879, of scarlet fever and diphtheria, aged 2 years and 4 months.

Mabel was a beautiful, sweet, lovely daughter, and a genial spirit for her brother, not long separated. She is much missed by her sorrowing parents, grandparents, great-grandmother and others, who wept as they saw her in the arms of death and laid away in the grave, until the glorious resurrection morn. May the grace of God constantly sustain all these sorely bereaved ones, and enable them to say, "Thy will be done," and henceforth live in blessed expectation of meeting the darling little ones in our Father's kingdom above!

JOHN GIBSON.

HEART

SECRET

READ THE EVIDENCE

I was taken sick in the summer of 1871, and after suffering severely for some weeks with pain in the region of the heart and severe disordered spells, was examined by Dr. Sherrill, of Boston, who pronounced my disease "a valvular disease of the heart," and advised me to go to the sea. I was told to avoid all excitement and was very careful to abstain from all food and motion, and in a few weeks might live many years, though I could never hope to be rid of more or less suffering, and was liable to die at any moment. I was so weak that I could not passed in greater suffering. I had to give up business and to devote a quiet life to my recovery. I was confined to my house, never being able to get down at night, but being obliged to lie with my head and shoulders raised in almost a sitting position, and then being distressed for breath whenever I lay down. During this time I was examined by several regular physicians, who, without knowing what the other had said, all agreed with Dr. Sherrill, and all advised me to go to the sea. I had no hope of a cure. About a year ago I went, by advice of my friends, to Dr. D. Wilson of Fenwick Place, Boston, who also said I was suffering from "valvular disease of the heart," but, unlike the others, assured me he could cure me. As I was drawing near catches at a straw, though I had very little hope, I went. In two or three weeks I got much relief, and in twelve weeks he pronounced me cured, since which time (after five years) I have been entirely free from pain, or any of my old troubles whatever. I have been able to do all my usual work, and to travel. For my own satisfaction, after the doctor's promise, I was examined by Dr. William C. C. General Hospital and was examined by Dr. Whittier, who, failing to find any traces of other present disease, pronounced me cured. I am now a healthy man who may be similarly afflicted, it is pleasure in giving this notice to the public.

H. J. WOODS.

Newton, Jan. 1, 1876.

The undersigned have, for several years, been

[illegible][illegible]

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[illegible]

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Rev. Isaac R. Pierce says: We have had for more than three years in our home one of the "Bradbury Pianos," advertised in our paper by Mr. Freeman Garrison Smith. Its manufacture, its tone and touch are admirable, the former being full and sweet, and the latter stronger than the performer. It preserves its pitch and tune in a remarkable manner, and altogether is one of the best instruments that we have seen. It has more than fulfilled the promise of Mr. Smith when he sold it to us, at his office in New York. We heartily commend his announcement to such of our readers as are desirous to purchase a piano.

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THE WEEK.

DAILY RECORD OF LEADING EVENTS.

Tuesday, August 5.

Prof. Nordenfjeld has passed through Behring's Straits, having accomplished the Northeast Passage.

Greatest damage was caused in the valley of the Thames and other parts of England by a severe storm on Saturday night.

It is alleged that the Zulu nation is dispersed and King Cetewayo a fugitive.

Five persons were killed and fifty-one wounded yesterday by a railway casualty in France, between Nancy and Metz.

The town of Volcano, West Virginia, has been destroyed by an incendiary fire.

There were thirteen strokes in New York last Saturday, five of which proved fatal.

There were fifteen new cases of fever reported at Memphis yesterday, and two deaths. There were 187 deaths last week in Havana from yellow fever. During the month of July there were 387 deaths from this cause.

Wednesday, August 6.

Twenty-seven lives have been lost by storms on the coast of France.

The Peruvian ironclad Huascar and Union have captured a Chilean steamer with cavalry on board.

Five men charged with printing counterfeit Brazilian currency were arrested in Brooklyn yesterday.

The Minnesota wheat crop is estimated at forty million bushels.

Vernard de St. Anne, a Frenchman, proposes to bridge the English Channel, provided he can raise sufficient funds.

Thursday, August 7.

The Governor General of Canada and wife had a very enthusiastic reception yesterday at St. John, N. B.

Half the town of Chateaufort, near Strasbourg, was burned yesterday, destroying the homes of two thousand peasants, and involving a loss of one million marks.

There were seventeen new cases of fever in Memphis yesterday, and three deaths, one of them a Catholic priest.

Contraband traffic in the North Carolina mountains is on the increase, owing to the lack of funds to prosecute offenders.

A fire at Orillia, Ontario, Wednesday night, destroyed twenty buildings, involving a loss of more than \$150,000.

A locomotive boiler exploded in the Boston and Albany round house at Albany yesterday, killing three men and severely injuring three others.

The Bankers' Convention began its sessions at Saratoga yesterday.

Friday, August 8.

A terrific gale swept over a portion of New Brunswick, Wednesday night, destroying a large amount of property and killing several people.

Secretary Sherman in his next annual report will recommend to restrict the coinage of silver to fifty million dollars.

New Orleans authorities declare that their city is free from fever and ask that quarantine regulations against them be removed.

It is rumored that Postmaster General Key will be appointed Minister to Russia, and that a Southern Republican will succeed Key as Postmaster General.

In consequence of a break in the upper canal at Manchester, N. H., Wednesday night, about ten thousand people were thrown out of employment for one or two days.

While De Lesseps is soliciting subscriptions for his Darien Canal, the announcement comes that the Nicaraguan Government has a part of a ship canal nearly ready for business.

Saturday, August 9.

Rev. Newman Hall has secured a divorce from his wife.

A large part of the Bosnian capital, Sarajevo, has been destroyed by fire.

Memphis is to be closed to outsiders who have not had the fever. There were twenty-eight new cases and eight deaths yesterday.

The Villa Marie Bank in Montreal has suspended. The run on the other savings banks continues.

Monday, August 12.

Since Friday fifty new cases of yellow fever have been reported in the stricken city of Memphis, and ten deaths. The disease has been formally declared by the Board of Health to be epidemic.

The devastations wrought by the fire at Sarajevo, Bosnia, are even worse than first reported. The latest estimates place the number of homeless ones at 20,000 and the damage to property one million florins.

The bank panic in Montreal has subsided in a great measure.

The negro exodus is still going on, and great difficulty is experienced in caring for the strangers. The Freedmen's Relief Association of Kansas has extended aid to four thousand people.

VERMONT.

Pittsfield and Stockbridge change, on Montpelier district, enjoyed a very profitable quarterly meeting, Aug. 2 and 3, conducted by their well-beloved and efficient Presiding Elder, Rev. Church Tabor. The indications of prosperity and revival at Pittsfield were more hopeful than for some time before. Many were refreshed from the presence of the Lord. Differences between brethren were reconciled, and the spirit of devotion was increased. We are praying for a mighty work of God among this people.

At Stockbridge Common a very encouraging and growing religious interest exists, in spite of the busy season. Laboring men and women—farmers and their wives—manage, somehow, to attend week-day evening prayer-meetings one, two and three miles away. Souls have been coming to God and moving on to duty. The communion service at this place Sunday afternoon, and the love-feast in the evening, were precious seasons. Full houses, a large number of communicants, and collections which in the aggregate fully meet the claims of the quarter, are worthy of mention. Brother Tabor was happy in the Lord, although burdened with "the care of all the churches," and feeling deeply the only recent death of his noble Christian wife. Sustained richly by divine grace, he could ever look up and rejoice, and inspire others with zeal for God.

[Meth. Church News or words on this week.]

WHERE pangs the mortal flesh assail,
And give a bitterness to life,
Making the cheek with anguish pale,
Amid the fierce internal strife;
Then Sanford's Ginger soothes the pain,
And smiling Health looks up again.

Mr. Bunker, of Newport, N. H., gives notice that he can supply all in want of lumber to be used on the grounds of the Claremont Junction Union Camp-meeting. See advertisement.

THE ONLY WAY.

The only way to cure catarrh is by the use of a cleansing and healing lotion, applied to the inflamed and diseased membrane. Snuffs and fumigations, while affording temporary relief, irritate the affected parts and excite a more extended inflammation. Besides, no outward applications alone can cure catarrh. The disease originates in a vitiated state of the blood, and a thorough alterative course of treatment is necessary to remove it from the system. Dr. Sage's Catarrh remedy has long been known as an efficient and safe remedy for this disease, but, to insure a radical and permanent cure, it should be used in conjunction with Dr. Pierce's Golden Medical Discovery, the best vegetable alterative yet discovered. The Discovery cleanses the vitiated blood, while the Catarrh Remedy allays the inflammation and heals the diseased tissues.

Barney's Myroleum Toilet and Shaving Soaps are made from pure vegetable oils, combined with perfectly deodorized and delicately perfumed petroleum, so as to retain the well-known healing qualities of the latter, in connection with the cleansing, softening and cooling elements of the Best Toilet and Shaving Soaps. Their effect is to purify the skin and to fortify it against disease, and are indispensable to travelers who may be exposed to contagious diseases. H. SAWYER, Manufacturer's sole agent, 133 and 135 State Street, Boston. See Advertisement.

Beyond age 70 or 80 at the farthest, there is little, if any, need for continuing a life-insurance; and at the latter age certainly, there is rarely, if ever, any insurable interest in human life; for those who attain it will have become wasted by the infirmities of old age, and be no longer able, by the labor of their own hands or brains, to produce income. They will themselves be dependent for support upon others, unless, from the surplus of active years, a competency has been accumulated. And this is what very few succeed in doing as a result of individual effort. Hence the need that young men should adopt, as a principle to be faithfully practiced during the productive period of their lives, the laying by of stated sums at regular intervals, so as to secure for their families, in case of death, the insurance named in the policy, or, if life is spared, a return to themselves of the net results of their payments, with interest, payable at a time when the financial outcome of their life-work shall be no longer problematical. For these reasons the Union Mutual Life Insurance Company discourages the ordinary Life Policy, and recommends long endowment policies, made more desirable than those of other companies by being protected from loss by the Maine Non-Forfeiture Law and a definite contract guaranteeing a fair value in case of inability to pay premiums.

A CERTAIN REMEDY FOR PIN WORMS.—Mr. I. J. Ross, of Amherst, N. H., says QUAIN'S MAGIC CONDITION PILLS cured his little daughter of pin worms, and numerous so-called remedies had been tried in vain. One dose of two pills drove them away by the thousand. He also found them a certain remedy for the same trouble in his own case. Sent to any address for twenty-five cents, by American Medicine Co., Manchester, N. H.

The old amount of cream tartar will not raise the old amount of flour. Why is it? How often this question is asked of the grocer? The most complete answer to this inquiry that we have seen, comes from the Health Inspector of the New York Board of Health. After samples of cream tartar purchased in various parts of that city had been subjected to analysis, he found in all cases that article to be adulterated with terra alba to such an extent, in some instances, that the cream tartar was really terra alba with a little cream tartar added. The Inspector further stated, that when baking powders are put up in packages ready for use, the honest and skillful manufacturer experiences no difficulty in the first place of securing pure material, and secondly, in mixing them in the proper proportions. Hence, the Inspector recommends the use of a good, reliable brand of baking powder in preference to the cream of tartar as now found in the stores.

The manufacturers of the well known brand called the "Royal Baking Powder," are said to import their own cream tartar direct from the Wine Districts of France, expressly for this powder, and always tested by an experienced chemist. This company are the largest users of cream tartar in the world, and in these days of adulteration and fraud, it is most gratifying to know of one article of food that we can get pure, namely, the Royal Baking Powder.

Attention is called to the card of W. L. Johnson, M. D., son and successor to Henry F. Johnson, so many years in Tremont Temple, later at 91 Court Street.

HERALD CALENDAR.

OLD ORCHARD MEETINGS:—
Nat. Christian Temp. Camp-meeting, Aug. 12-22
Portland District Camp-meeting, Aug. 25-30
Yarmouth Camp-meeting, Aug. 11-18
Portland Dist. Camp-meeting, Martha's Vineyard Camp-meeting, Aug. 15-23
North Coast Camp-meeting, Aug. 15-23
Greene, Fryeburg, Me., Aug. 15-23
Winthrop Camp-meeting (Wells), Aug. 15-23
Martha's Vineyard Camp-meeting, Aug. 15-23
National Temp. Camp-meeting, Aug. 15-23
Framingham, Mass., Aug. 15-23
Hamilton Camp-meeting, Aug. 15-23
Temperance Camp-meeting, at Northfield, Vt., Aug. 19-26
Claremont June (N.H.) Camp-meeting, Aug. 30-27
Northampton Camp-meeting, Aug. 21-28
Williamstown Camp-meeting, Aug. 22-29
Hartford Camp-meeting, Aug. 25-30
Helding Camp-meeting (E. Epping), Aug. 25-30
Lake View Camp-meeting, at South Framingham, Aug. 25-Sept. 1
Union Temperance Camp-meeting, at Martha's Vineyard, Aug. 25-Sept. 1
East Livermore Camp-meeting, Aug. 25-30
Northport Camp-meeting, Aug. 25-30
Northfield, Vt., Camp-meeting, Aug. 25-Sept. 1
State Temp. Camp-meeting, at Wells (holding over the Sabbath), begins Sept. 1, Johnsbury Dist., Lyndonville, Vt., Camp-meeting, Aug. 27-Sept. 4
Central Vt. Camp-meeting, Northfield, Aug. 27-Sept. 4
Berwick, King's Co., N.S., Camp-meeting, Aug. 27-Sept. 4
Shapleigh Camp-meeting, Sept. 1-6
East Machias Camp-meeting, Sept. 1-6
Nobleboro' Camp-meeting commences Sept. 1-6
Groveport Camp-meeting, Sept. 1-6
Chloris Camp-meeting, Sept. 1-6
Charlotte Camp-meeting, Sept. 1-6
NOTICE.—The Annual Meeting of the Martha's Vineyard Camp-meeting Association will be held in Association Hall, on Tuesday, Aug. 19, at 1 o'clock p. m. W. V. MORRISON, President.

ACKNOWLEDGMENT.—I wish to acknowledge the receipt of \$1, to aid in rebuilding our Waterbury Church, from Mrs. J. B. Stevens, Manchester, Orangeburg, S. C., July 31. A. WEBSTER.



No one should travel without a bottle of Tarrant's Seltzer Water. Changes of temperature, irregularity of rest and eating, and exposure to drafts, are great and active causes in deranging the secretions of the body. A dose of this seltzer will prevent the evils resulting from such causes, and save many inconveniences and dangers.

3 SOLD BY ALL DRUGGISTS.

BARNEY'S MYROLEUM



Toilet and Shaving Soaps

Are made from pure vegetable oils, combined with perfectly deodorized and delicately perfumed petroleum, so as to retain the well-known healing qualities of the latter, in connection with the cleansing, softening and cooling elements of the Best Toilet and Shaving Soaps. Their effect is to purify the skin and to fortify it against disease, and are indispensable to travelers who may be exposed to contagious diseases. H. SAWYER, Manufacturer's sole agent, 133 and 135 State Street, Boston. See Advertisement.

Beyond age 70 or 80 at the farthest, there is little, if any, need for continuing a life-insurance; and at the latter age certainly, there is rarely, if ever, any insurable interest in human life; for those who attain it will have become wasted by the infirmities of old age, and be no longer able, by the labor of their own hands or brains, to produce income. They will themselves be dependent for support upon others, unless, from the surplus of active years, a competency has been accumulated. And this is what very few succeed in doing as a result of individual effort. Hence the need that young men should adopt, as a principle to be faithfully practiced during the productive period of their lives, the laying by of stated sums at regular intervals, so as to secure for their families, in case of death, the insurance named in the policy, or, if life is spared, a return to themselves of the net results of their payments, with interest, payable at a time when the financial outcome of their life-work shall be no longer problematical. For these reasons the Union Mutual Life Insurance Company discourages the ordinary Life Policy, and recommends long endowment policies, made more desirable than those of other companies by being protected from loss by the Maine Non-Forfeiture Law and a definite contract guaranteeing a fair value in case of inability to pay premiums.

University Singers

OF NEW ORLEANS.

Will engage Concerts in Boston and vicinity on and after Sept. 15.

Correspondence please address W. D. GODMAN, 38 Broad St., Boston.

Chaplain McCabe's Opinion

"There can be no mistake in purchasing a Burdett Organ. A poor organ—like poor art—is good for nothing. A rich, full-toned organ, like the Burdett's, is a thing of beauty and a joy forever." The Celeste stop gives a weird effect to the music, which is well-nigh enchanting. I would say to all our people: Be careful to avoid purchasing poor organs that you will tire of in a week. I might mention some that make me shudder every time I sit down before them."

C. C. McCABE, D. D.

Asst. Cor. Sec'y of the Board of Church Extension of the M. E. Church.

Send for price list to

BURDETT ORGAN CO., Erie, Pa.

HOW TWO GIRLS TRIED FARMING.

By DOROTHY ALICE SHEPHERD. 16mo. Paper, 30 cents; cloth, \$1.00.

A piquant narrative of an actual experience.

Boston, D. Lothrop & Co., Publishers.

LAKE VIEW CAMP MEETING.

Will begin Monday evening, Aug. 25, and close Sept. 1.

This meeting will be held in the beautiful town of Framingham, on grounds surrounded by charm of scenery in forest, field, hill and lake; with good road facilities, being within forty minutes of Boston, and easily accessible to all the grand centres of New England. The Presiding Elders of Boston and North Boston districts, by mutual arrangement, will preside at the meeting. The singing will be under the lead of Rev. Joshua Gill. This will secure to guests old-fashioned Methodist singing of the congregational stamp.

Board will be on the European plan; one can live as cheaply or expensively as he pleases. The entire catering will be under the care of Edwin Sawtelle. For cleanliness, variety, and good cooking, Bro. Sawtelle's record is already made. You will not lose your relish for food by looking into his cook-room, which he will gladly show you at any time.

Cots, mattresses and tents will be furnished when desired. Strangers are invited to report themselves at the office. Boston daily papers every morning on the ground. Letters received and delivered twice each week day at the office.

Mark all baggage plainly, Lake View Camp-meeting, south Framingham, with the name of the tent or cottage. Have this put into the hands of the baggage master, commencing your journey to the care of Divine Providence, expecting and praying for a good time at Lake View Camp-meeting.

A small fee will be charged for transporting baggage to and from the depot.

Parties wishing to board themselves, can be accommodated with meat, cooked or raw, groceries, vegetables, bread, cold or hot, while or Mr. Sawtelle, at the lowest living prices.

Rail-roads will reduce their price as formerly. Ask for excursion tickets to Lake View Camp-meeting. For time-table see posters.

W. W. WILKIE, for the Com.

East Livermore and North Anson Camp-meetings.

The Maine Central Railroad will afford convenience to and from the East Livermore camp-meeting as far as E. Livermore, for one fare for the round trip. To accommodate those who may wish to go in advance, the privilege will be extended from Aug. 22 to Aug. 30th. Conveyances will also be afforded, upon the same terms, to West Waterville or Skowhegan, to those who attend the camp-meeting at North Anson, from Aug. 22nd to Sept. 6th. Tickets procured at the place of starting. The Somerset Railroad will afford the same privilege.

For the accommodation of the people attending the East Livermore or North Anson camp-meetings, the new Methodist Hyman will be kept for sale at both these meetings.

Aug. 5, 1879. S. ALLEN.

Sterling Junction Camp-meeting

Will commence Monday, Aug. 25th, and close Aug. 30th.

The Usual Rail-road arrangements have been made for reduction of fares. Tickets good from Aug. 18th to Sept. 1. Ministers having Society Tents on the ground, can procure passes by sending to F. A. Clapp, Worcester.

Table Board will be furnished under the sanction of the Committee, at \$1 for the week, \$1 a day. Dinner 50 cts. Breakfast or Supper, 40 cts. each.

Baggage should be marked with name of Society Tent. Straw and Oil will be furnished as usual.

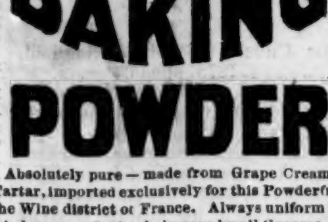
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Absolutely pure—made from Grape Cream of Tartar, imported exclusively for this Powder from the Wine district of France. Always uniform and wholesome. Sold only in cans by all grocers. A pound can be mailed to any address, postage paid, on receipt of 50 cents. ROYAL BAKING POWDER CO., 171 Duane St., New York. Most cheap powder contains alum; dangerous to health; avoid them, especially when offered loose or in bulk.

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Boston to Portland and return at \$4.50.

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No Change of Cars.

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Absolute and certain accuracy in weighing apparatus, and this is found only in FAIRBANKS' STANDARD SCALES. Fairbanks' Market Scales; Fairbanks' Patent Fish Scales; Fairbanks' Metal Potted Scales; Fairbanks' Hay Scales; Fairbanks' Coal Scales; Fairbanks' Platform Scales; Fairbanks' Counter Scales; Cloth Scales; Cotton and Wool Numbering Scales, and Weighing Apparatus of every description.

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Eight Excursions

DAILY TO

Strawberry Hill,

NANTASKET LONG BEACH.

FARE 15 CENTS

Each Way.

Steamers WM. HARRISON and EMELINE make eight Excursions daily to Strawberry Hill, Nantasket Long Beach, leaving Litchfield's Wharf, No. 465 Atlantic Avenue, 7.30, 9.30, 10.30 A. M., 12 M., 2.30, 4.30, 5.30 and 6.15 P. M. Leave the Beach at 7.30, 9.30, 10.30 A. M., 12 M., 1.45, 4.00, 6.00 and 7.00 P. M., and 7.30 Saturday evening.

Weather permitting.

Special Arrangements Can be Made for Picnics.

500 COTTAGE LOTS FOR SALE

OR TO LET.—Vigilant restrictions to secure a good neighborhood. For plans or information apply at Litchfield's Wharf, No. 465 Atlantic Avenue.